

THE CONGREGATIONAL MAGAZINE.

SEPTEMBER, 1839.

BIOGRAPHICAL FRAGMENTS

RELATING TO

SIR JOHN AND DAME SARAH HEWLEY,

OF THE CITY OF YORK.

WHEN we consider the excellent character of these venerated persons, and the important services they rendered to the cause of Non-conformity, we feel both surprise and regret that no authentic memoir of them has been transmitted by their contemporaries to our times.

This is the more remarkable, when we reflect that it was the habit of that period to secure biographical memorials of those who had distinguished themselves in their generation, and suggests the fear, that the private papers and other materials for the history of these excellent individuals were either early destroyed or are irrecoverably lost.

It is, however, far more probable that such materials are still in existence, and it would be a good service if some competent person would give them to the public. The late Miss Hotham, of York, who died four or five years ago, at a very advanced age, possessed the original portraits of Sir John and Lady Hewley, of one of their sons, who died in his minority, (apparently taken when he was about fourteen years of age,) and of Dr. Colton,* their pastor. At the decease of that lady, they were transferred to St. Saviourgate Chapel, York, which, after their decease in the year 1692, Lady Hewley assisted to erect, where she attended divine worship, (the arm-chair she used to occupy being still shown,) and which she and Dr. Colton endowed by liberal bequests. These beautiful portraits, which now adorn the vestry of the chapel, were never engraved, which we attribute to the fact, that their existence has been very little known. We are quite sure that many of our readers would be happy to possess copies of them, if they could be procured.

* Dr. Colton obtained his diploma as a physician, but subsequently became a dissenting minister.

The funeral sermon for Lady Hewley, preached by Dr. Colton, was never published entire until it appeared in our columns, (see *Congregational Magazine*, 1826, p. 28,) having been in manuscript for the space of 116 years; an extract from it was printed in the *Evangelical Magazine* for 1816, p. 373.

Dame Sarah Hewley was the only child of Robert Wolrich, Esq., a Bencher of Gray's Inn, and in Thoresby's "*Ducatus Leodiensis*," page 208, her pedigree is given for several centuries, (from the time of Edward III.) and from this it appears she had two sons, Wolrich and John, both of whom died very young. Sir John and Lady Hewley were interred at St. Saviourgate Chapel, which adjoins the house where she resided for some years before her death, and where she died. It is remarkable that the alms-houses she founded in Tanner Row, having recently been bought for the use of the York and North Midland Railway, the Court of Chancery has sanctioned the purchase of this old house, in order to take it down and to build the new alms-houses on its site. The house occupied by the Rev. James Parsons, minister of Zion Chapel, York, situate in St. Saviourgate, is also erected on a site that once formed part of Lady Hewley's garden.

A monumental inscription to the memory of Sir John and Lady Hewley formerly stood in St. Saviourgate Church, but, to the dishonour of the trustees, was destroyed many years ago. A copy of it was preserved, and is as follows; viz.

" Here lies the body of
Sir John Hewley,
late of the City of York, Knt.
who departed this life August 24th, 1697,
ætat. 78.

In the same bed of dust
are deposited the remains of
Dame Sarah Hewley,
the virtuous consort of the same Sir John Hewley,
who exchanged this life for a better,
on the 23d of August, 1710.

' Among the dead in Christ that shall
rise first.'—1 Thes. iv. 16."

Her age, which is omitted in the inscription, at the time of her decease was 83.

It is not our intention to attempt any biographical sketch of these worthy persons, but merely to preserve certain reminiscences of them, which may afford assistance to others who may take up the subject. It appears that they partook very largely of the religious spirit of the age in which they lived, and favoured the nonconformists of those times, but deprecated the prevalence of popery most earnestly. Sir John Hewley, (Mr. Thoresby says,) published a treatise on Transubstantiation, and Lady Hewley also added some sentiments of her own to it; but, with all our care and exertion, we have not been able to procure a copy of it. Whilst in Parliament, in the year 1679, one of the three during which he sat as representative of the City of York, Sir John Hewley appears to have been

on 33 committees during the short period, less than three months, that Charles II. permitted it to last, and which he dissolved in a great rage, for disputing his brother's right to the succession. The best measure of this short parliament, and one of the most glorious acts of British legislation, *was the celebrated Habeas Corpus Act*, which, continuing in force to this day, is the bulwark of our personal liberties. Sir John Hewley sat on the committee to whom the bill was referred by the House of Commons, and was probably active in its promotion, as his name occurs very early in the list of its members.

Lady Hewley's charities for "poor and godly preachers," the widows of such, and the women in her alms-houses, &c. are of the present yearly value of £2830. These charities were unsuccessfully contested in Chancery immediately after her death by the persons who claimed to be her heirs at law; and more recently by suits, to recover the property from the Unitarians, (who had had the possession of it nearly *eighty* years,) in the celebrated cause of the Attorney-General, on the relation of Thomas Wilson, Joseph Read, George Hadfield, John Clapham, and Joseph Hodgson, versus Shore and others, and which is now waiting for final judgment of the House of Lords. It is unnecessary here to refer to these late proceedings, as they have been so often and so recently before the public, and have occasioned the publication of a multitude of pamphlets, chiefly from the party defeated in the courts below. In addition to these settlements for charitable purposes, Lady Hewley bequeathed to the Mayor and Aldermen of York, £500. to be laid out in lands, the rents of which are applied to the purchase of coals for the poor of that city; £100. for the support of the school and hospital of boys in Peaseholm Green; and £100. for maintaining a school for poor girls in York. The Charity Commissioners report (p. 674,) that Lady Hewley, by deed dated 1 Feb. 1709, (under which the Rev. Charles Wellbeloved, the Theological Tutor of Manchester College, York, Mr. Varley Bealby, Mr. John Kenrick, another of the Tutors of Manchester College, Mr. William Cowling, and Mr. George Lee, were the trustees at the time they made their report,) settled £66. per annum to establish schools for poor children in York and the neighbourhood, which was appropriated as follows, viz.; to York, £12.; Huntingdon, £5.; Naburn, £5.; Copmanthorpe, £4.; Haxby, £6.; Bilton, £5.; Askham Bryan, £6.; Little Askham, £4.; Upper Poppleton, £5.; Rufforth, £4.; Bilborough, £5.; and Acomb, £5. This is probably the same charity that is referred to by Mr. William Hargrave, in his "History and Description of the ancient City of York," (2 vols. 8vo. 1818,) from which we give the following extract; viz.

"In the year 1708, Dame Sarah Hewley, of the city of York, widow, did advance and pay into his Majesty's Exchequer £1000; whereby her trustee, Thomas Colton, became entitled to an annuity of £62. 10s., payable to him or his assigns for the term of 99 years, to commence from the 5th April, 1708.

"The said annuity was accordingly received and applied to the uses specified in the indenture, viz. 'to teach the children of the poor to read and write.'

About the year 1781, however, for want of new trustees having been appointed in the place of those who were dead, the payment of the annuity was suspended at the Exchequer, and the charity was lost for about 13 years, when, by the very great and persevering exertions of the late Robert Driffeld, Esq., who repeatedly applied at the Exchequer, it was recovered, and the arrears were received from the 5th April, 1793, to the 5th April, 1807. Under the same gentleman's management, the fund was augmented till it became of considerable importance, and it now amounts to the sum of £1650. in the Four per Cent. Stock. The income arising from it is therefore devoted, agreeably to the original design, to the support of free schools in York and its vicinity, at the discretion of the trustees, which office is at present held by John Rawdon, Esq., Rev. Chas. Wellbeloved, and George Palmes, Esq. By the above circumstance, the reader will observe that though the annuity was originally but for the term of 99 years, a permanent fund was formed, and hence the suspension of the annuity, though an evil at the time, provided considerable advantage for posterity."—Vol. 2, part 2, p. 644.

The Rev. Oliver Heywood, in an account of a journey to York, during the summer of 1693, says, "On Friday I preached in the new meeting place, at York, for Dr. Colton; travelled to Bell Hall and discoursed with Lady Hewley, and prayed for her and her sick family." Again, speaking of another visit to York, he states in his diary, Aug. 25th, 1696, "I preached the lecture at York on Friday, spent the Lord's-day at Bell Hall, with Lady Hewley, which was providentially ordered, Mr. K. assisting Dr. Colton at York that day;" and he mentions, among the sources whence he derived his small income, that "Lady Hewley hath usually given me £5. a-year."—See pages 300, 307, 343, of his Life, by Messrs. Vint and Slate. It is a dissenting tradition in Yorkshire, that during the imprisonment of this excellent man in York Castle for nonconformity, Lady Hewley was very kind to him, also to the Rev. Timothy Jollie, of Sheffield, the theological tutor of the Independent College, Attercliffe, near Sheffield, and to many others, prisoners in York Castle, during their sufferings in those times of persecution; but we have not been able to obtain the particulars with accuracy.

Dr. Calamy visited York the year before the death of Lady Hewley, when she was too much indisposed to see him. His diary states:

"We set forward in April, (1709,) on Monday morning, reached York, Friday evening, and continued there till Monday morning following. Dr. Colton, the worthy pastor of a congregation there, treated us with abundant respect and civility. But the good Lady Hewley, a person eminent for her piety and charity, was at that time so ill that, notwithstanding she was very desirous of a visit from me, yet she was not able to bear it during the short time of my stay. At my return to Westminster the generous lady was pleased to send me a noble mark of her bounty, on my part altogether unexpected."—*Life and Diary of Dr. Calamy*, 2d vol. page 146-7.

The following extracts are taken from "The Life and Errors of Thomas Dunton," 2d vol., page 419.

"The neat and accurate Mr. Thos. Colton, of the same city, (York,) is a person of exemplary piety and seriousness; a very eminent preacher, as appears"

* We have not been able to find out these sermons, nor do we know whether the other discourses were published. We wish some other person may be able to trace them.

in those two excellent sermons of his lately printed, but would appear much more if the world might be so happy as to see his '*Discourses upon the Heads of Divinity*.' He is a very prudent, peaceable man, of the primitive stamp, no bigot to any party, but a lover of all men of what persuasion soever, and of such a sweet, regular, obliging conversation as makes him to be beloved of all. Another Demetrius, 'having a good report of all men, and of the truth itself.'"

"The first I shall name is the truly honourable, noble, and elect Lady Hewley, of York, a person of exemplary piety and seriousness. God hath blessed her with a great estate, and also with a large and bountiful heart and hand. Her charity is not only a cistern to supply the present age, but a fountain to supply generations to come. In that goodly hospital she hath lately erected in the city of York, and so largely and liberally endowed for aged persons of her own sex, in which she is so far from assuming any honour to herself, that, like David of old in his preparations to build the temple, she gives all the glory to God, as appears from the inscription thereupon: 'Thou, O God, hast provided of thy goodness for the poor.' And yet, notwithstanding this public structure, the principal streams of her charity run in secret; according to the rule, Matt. vi. 4, this noble person, in the distribution thereof, not letting her right hand know what her left hand doth: many have been refreshed by the streams of her bounty, that never knew the fountain whence they came. Her endeavour, like the blessed Saviour, is to do all possible good both to the bodies and souls of men, and that in sincerity and singleness of heart, having respect to God's glory; whatever she doth, doing it faithfully, both to the brethren and to strangers."

"This excellent lady, notwithstanding her great love to public ordinances, and her conscientious attendance thereupon, when her health and strength will permit, yet she leaves not her religion there, but hath God daily worshipped in her own family by the morning and evening sacrifice of prayer and praise. She spends much time, also, in her secret retirements, in those sweet duties of prayer, holy meditation, and converse with her own soul, having that serenity of mind and peace of conscience which is the result of well-doing, and which most are strangers to. God hath been pleased to continue her, though under frequent bodily infirmities, to a good old age; wherein, to use the Psalmist's phrase, she still 'brings forth fruit, and is fat and flourishing.' May it please the Lord yet long to preserve her precious life; and when her days are determined, that she may sleep with her fathers, vouchsafe her an easy and comfortable passage out of this world, and an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ."

This view of the character of her Ladyship is abundantly confirmed by Dr. Colton in the funeral sermon which he preached at her decease, and which has already appeared in our columns, and was republished, in 1836, by Hamilton, Adams, and Co. London, in a separate form.

Extracts from the Diary of Ralph Thoresby, F.R.S., chiefly about the time of Lady Hewley's decease, and published for the first time in 1830, by the Rev. Joseph Hunter, a Unitarian Minister.

Vol. 1st, page 366.

"June 5th, 1702. Visited good Mr. Hodgson, (the charitable Lady Hewley's Chaplain.)"

Vol. 2nd, page 19.

"Jan. 9th, 1709.—Went to Mr. Stretton's Meeting house, but he not preaching, by reason of age and the extremity of the season." [Mr. Stretton was one of the original Trustees of Lady Hewley's Charity.]

Page 69.

"Oct. 20th, 1710.—Made a visit or two to Mr. Nalson and Mr. Hodgson, the charitable and pious Lady Hewley's Chaplain, to obtain an account of her

benefactions, *which see elsewhere.*" [This was about two months after her decease.]

Page 78.

"May 29, 1711.—To visit Dr. Colton and Mr. Hodgson to enquire of more particulars of the late pious and charitable Lady Hewley's benefactions."

Page 80.

"July 18, 1711.—*Visited Dr. Colton about the late pious Lady Hewley's benefactions; was sorry to hear that there are endeavours to frustrate them, and Chancery suits commenced already. Evening, with Mr. Walker about the sub-pena till too late.*" [The suit went no further than the Bill in Chancery, and the answers of the Trustees, and the proceedings were then dropped.]

Page 267.

"Oct. 21, 1719.—I consulted the 3rd volume of *Monasticon Anglicanum*, (which I have not in my library,) and after visited Dr. Colton, who told me of a *Treatise against Transubstantiation, published by Sir John Hewley, and some remarks of his pious Lady, the Benefactress.*" [No trace of this can be found.]

Extracted from Thoresby's History of Leeds, folio edition.

(*Ducatus Leodiensis*, edited by Dr. Whitaker.)

"(Hewley.) I was glad when I found in a manuscript concerning the *modus* payable for tythe hay, in the parish of Leeds, that the late Sir John Hewley had an estate at this town, that I might have the happy occasion to give an account of his pious lady's noble benefactions, wherein she is especially commendable, that in her lifetime she has erected a very curious hospital, and for many years given a very liberal allowance to aged widows." Hopkinson's M.S. of the West Riding Gentry, page 209.

We conclude our collection of fragments relating to these interesting persons by giving copies of five original letters with which we have been favoured; viz. one from Sir John Hewley to Sir Thomas Rokeby; three from Lady Hewley to Lady Rokeby, the wife and afterwards the widow of Sir Thomas Rokeby, who was named an executrix in the will of Lady Hewley, but she died in her life-time; and one from Dr. Colton, (the pastor of St. Saviourgate Chapel, in Lady Hewley's life-time,) to Lady Rokeby, chiefly relating to the chapel then in the course of erecting, and of which the Rev. Charles Wellbeloved is the present minister.

From Sir John Hewley to Sir Thomas Rokeby, one of the twelve Judges.

"SIR,

"I humbly thank you for the welcome news you gave me of your safe return from your circuit. I know such long journeys must needs be troublesome to you, if any thing can be so while you are in the service of your king and country; I pray God to continue your health, that as you are ready and willing, so you may be able in body to discharge the duty incumbent on you, to his glory and your country's service. We have nothing of news here worth your notice, only we have been full of hopes to have heard, ere this, of the surrender of Limerick,* which if it pleased God to give us before the siege be raised, it would pluck a thorn out of our foot and enable us to act with our united power against the common enemy the next campaign, but we must wait God's time with patience, and praise him for the mercies he has been pleased to vouchsafe us already. I am sure I have many causes to bless him, and particularly for my deliverance from my late fall, which

* Limerick capitulated in 1691, the date of this letter.

though of itself was a great shock and strain to such an aged body as I am, yet if I had fallen, as I did, with my head downwards, upon a stone, (as there were many thereabouts,) I had never spoken more. I am now, I praise God, much better, though not perfectly well, but in all conditions, both of sickness and health, shall endeavour to express myself,

“Sir,

“Your unfeigned humble servant,
“York, the 5th of Oct. 1691.

“J. HEWLEY.

“My wife gives her service to you, and both of us to your Lady.”

From Lady Hewley to Lady Rokeby.

Addressed, “For my Lady Rokeby, Sergeant’s Inn, Fleet Street, London.

“Honoured Madam,

“I received your letter long after the date of it, and, as I remember, the day before the sad accident of my husband’s fall, and sad it was indeed to see my husband well and [to all appearance] dead in half an hour’s time, and I had nobody with me but servants; yet it pleased the blessed God to recover and bring him to himself before any doctors could come to him. You may imagine something of my condition, it would be too troublesome to give you the relation of it; the good Lord sanctify it to us both, and fit us for the great stroke which cannot be long too. I was troubled to hear of the selling of your house. Now I fear we shall not see you here, unless it be for a visit, and that will be but short; and if not so, I must never see you, for I grow both very old and weak. God orders all things in his providence; we must submit. I wish it lay in my power to be any way serviceable to you here, you should so find, Madam,

“Your Ladyship’s faithful Friend and Servant,

“SARAH HEWLEY.

“My humble service to Sir Thomas Rokeby.”

No date appears, but as it refers to the accident which befell her husband, alluded to in his letter, it is evident it was written in 1691.

From Lady Hewley to Lady Rokeby.

Addressed, “For my Lady Rokeby, Sergeant’s Inn, Fleet Street, London.

“Honoured Madam,

“I have had a very bad summer, for I was never before so ill in my life, but I must look to grow worse and worse every year now; the Lord help me to live as one that is in expectation of death daily; this I hope will plead something for my negligence; for indeed I have been unfit for any employment, and am but little better now, though I cannot forbear expressing my trouble that you should say you think never to see Yorkshire again. I always concluded you would not dwell here any more, yet I did not think but your relations and friends would have drawn you down sometimes; I believe none would rejoice more to see your ladyship than I whose company I have had and have a great want of; I cannot write what I should speak. I give your ladyship a thousand thanks for your good counsel, and beg your prayers that God will support and direct a poor desolate creature.

“I am your ladyship’s obliged and humble servant,

“Sept. 9th —92.

“SARAH HEWLEY.

“I have a great, a very great love of Mr. Ward.* Pray give my humble service to Sir Thomas Rokeby.”

* The Rev. Ralph Ward was one of the ejected ministers of 1662, and a prisoner for conscience sake afterwards.—See Calamy, vol. iii. page 67, Palmer’s edition. Baxter says, “He became domestic chaplain to the worthy and learned

From Dr. Colton to Lady Rokeby.

Dr. Colton was invited to accept the office of pastor at York, in 1692, and in the same year the chapel in St. Saviourgate was erected. He married the daughter of the Rev. Ralph Ward, his predecessor.

Addressed "To the Lady Rokeby, in Sergeant's Inn, London, These.

"Much Honoured Madam,

"York, December, 31, 1692.

"Tis better late than never to acknowledge the debt which length of time could not absolve me from, nor invalidate your ladyship's right unto. My unexpected call to his service here, my long perplexing unresolvedness to accept it, the many disadvantages I lie under, by succeeding a person of so great abilities, labours and successes; and frequent diversions given me by the new meeting place might expose a foolish inexperienced creature to many neglects; though I will not offer these by way of excuse, but choose rather ingenuously to confess my fault and put myself upon your good nature, which, I know, so far participates of a divine as to be easy to forgive. Really, Madam, I find it difficult to pardon myself the guilt of such a slight, which I could not design, but be the most unworthy wretch upon earth. I beseech your ladyship to believe that we do still retain a grateful sense of that great testimony of respect wherewith Sir Thomas and your ladyship were pleased to grace your unworthy servants; who do often with many others feel and lament the want of your company at York; but your serviceableness in a higher and larger sphere is more agreeable to your large souls, and should make us more easy under our private loss. The building [the chapel in St. Saviourgate] is now reared and covered, and if ever it be pulled down, it is our poor opinion here, that we or our own habitations shall not stand long after it. Some have contributed very nobly to it, one has given £90, [probably Lady Hewley,] Madam Fountain £50, Madam Robinson £20, Mr. Geldont, of York, £30; and yet if some others of our Christian friends do not also express their good will to this work, it will fall with too great a weight upon the undertakers.

"I would now give your ladyship a larger account of our matters, but that I have already intrenched upon your patience, and that I say no more, I hope your ladyship will not impute to an unmannerly reservedness, but to a modest sense of my distance, not daring to presume on the same freedom with your ladyship that my reverend father [Mr. Ward] was wont to use, 'tis enough for me if your ladyship pardon this trouble, to pray for the most unworthy servant of Christ, that he may be faithful and blessed with success, that a door of utterance and of hearts may be opened unto him.

"My mother and dear wife give their humble service to both their deservedly honoured friends, whose lives and continued usefulness are fervently prayed for by

"Honoured Madam,

"Your ladyship's most obliged and unworthy servant,

"From my Mother's House in Tanner Row.

"T. COLTON."

It may interest our readers to be informed that the new Chapel recently built for the Rev. James Parsons, of York, is within fifty yards of this old chapel, and is capable of holding 1600 persons.

From Lady Hewley to Lady Rokeby.

Addressed "For the Lady Rokeby.

"Honoured Madam,

"We heard here that you had been very ill, and that you are recovered again, which I desire with you to be thankful to God for; and hope that he has

gentleman, Sir John Hewley, of York, in whose family he was exceedingly respected and singularly useful." It is probable that the religious character of Lady Hewley was formed, in a great measure, under the ministry of this excellent man.

a great deal of work for you to do before he takes you hence. *God has taken away several of our society here, and those that uphold it are very old, weak, and infirm; so that it is sad to think what great alterations* may be in this place in a little time.* Our Bishop is a great Arminian, and there is a great flocking to hear him.† We are here in expectation of hearing great things, the Lord is at work; and he only can prepare and fit us for his providence whatever it be. I give your ladyship thanks for your letters and kind advice, and have and shall endeavour to follow it. I am now as uneasy and ill as I can write and go up and down; with so much weakness that I am a wonder to myself, yet God suffers an unprofitable wretch and a cumberer of the ground to continue, when he takes away many useful ones.

"I am,

"Your ladyship's humble and faithful servant,

"SARAH HEWLEY.

"My service to Sir Thomas Rokeby.

"The 20th of May." (No year is stated.)

Can any of our readers inform us when and on what occasion Sir John Hewley was knighted? It appears from documents which were once the property of Robert Moody, Esq. the orthodox trustee, who offered a long but unsuccessful opposition to the ascendancy of the Unitarian trustees about eighty-three years ago (1756), that Sir John had obtained his title before the year 1663, so that the honour must have been conferred on him very soon after the Restoration.

At some future opportunity we hope to give the papers now in the Court of Chancery a full examination.

PASTORAL ADVICE TO A STUDENT,

IN A LETTER ADDRESSED TO A YOUNG FRIEND ENTERING A DISSENTING ACADEMY
WITH A VIEW TO THE CHRISTIAN MINISTRY.

MY DEAR YOUNG FRIEND,—There are a few periods in every man's life marked with more than common importance, and upon his conduct in which will depend much of his respectability, prosperity, peace, and usefulness in his future career. In the member of a church, his public communion with the body of Christ upon earth is just such a period; and with the minister "*designatus*," his entrance into college is just such another. The former you have passed with honour to yourself and with satisfaction to your christian friends; our solicitude is, that the latter may be alike pregnant with tokens for good, and that your residence in college may prove, as it is intended to be, an exhibition of the christian character, edifying to all around you, as the pupil and associate, and an effectual qualification for the conversion of souls, when you become a preacher of

* This sad foreboding was realized after her ladyship's death, but after all she little foresaw that the Chapel she had so liberally supported, would become the stronghold of the Socinian cause in the north of England, and the pulpit be filled by the Theological Tutor of a Socinian College.

† Dr. John Sharp, Dean of Canterbury, was promoted to the Archiepiscopal See of York in 1691, about which time this letter was probably written.

* N. S. VOL. III.

the truth. That it may be all to you which sanguine friends anticipate, and all that your own heart can desire, is my fervent prayer. Let Paul give my frequent and importunate petition its aptest utterance: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your" heart "by faith; that" you, "being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that" you "might be filled with all the fulness of God." Ephes. iii. 14—19.

I am sure you will not consider it an act of undue assumption on my part, that I now take up my pen to give you a few faithful and friendly counsels as to your conduct in the seminary to which you are going. This will be your first intercourse as a man with men, and I am anxious, for a thousand reasons, to secure a favourable result. Having gone through the same ordeal myself, and being acquainted in some measure with the perils of failure, I may suggest a thought or two which shall prove serviceable in keeping you from the rocks and sands upon which some known personally and others by report have made shipwreck of a good name, and have recklessly cast away the prospect and the privilege of usefulness in the church of God. Concede me, then, a few moments of your time while I note down a few hints for your consideration, to be made maxims for your observance, if thought worthy of your regard.

In the words of an author whom you have learned to read, and whose beauties you have begun, I hope, in some measure to appreciate,

— "Si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum."—Hor. Ep. Lib. I. 6.

I will arrange my thoughts (without the least design to be either elaborate or artificial, but simply for perspicuity's sake) in the following order: in the first place, your personal habits; in the second place, your studies; and, in the third place, the choice of your companions.

I. YOUR PERSONAL HABITS. These should be orderly, edifying, and devout.

By *orderly*, I refer here principally to the observance of the order of the house. That a family so large should be well conducted, there must of necessity be regular hours for public devotions, studies, repose, and meals; and it is scarcely to be tolerated that any individual shall, through careless or bad habits acquired in other circles and circumstances, causelessly infringe upon these arrangements. Let me beg of you to be careful in this matter. You are virtually bound to this by your admission to the academic family, if not literally, by subscription to certain rules for domestic guidance. Means will doubtless be found to repress or punish disorder in an offending member, where persevered in to the prejudice and discomfort of the establishment; but I am sure that nothing

more will be necessary in your case, than your own good sense and good feeling to guide you as to the course you ought to pursue. Allow me to beg for the housekeeper, in your occasional intercourse with her, that respectful attention which is due to her from her station, and demanded by her constant concern to promote the comfort of every inmate of the house. Some students fail in this matter, I am persuaded, solely from want of thought. With the servants be courteous, but never familiar. Always remember them in your prayers in the academic family and in the closet.

Let the same order pervade your more private arrangements, books, apartments, papers, &c. &c., as it will be creditable to you, characterize more or less all your proceedings, and facilitate, more than the superficial would suppose, your general progress in piety and learning.

A fair inference from a scriptural statement shall enforce what I urge. One of the requisitions of the christian minister is, that he be able "to rule well his own house." 1 Tim. iii. 4. Now to command well, we generally conceive it necessary to have first learned to obey. Do not suppose because some of the great lights of literature have been eccentric and irregular in their habits, that therefore eccentricity and disorder are the natural attributes of genius. The brightest lights we know, the eternal fires of heaven, are also the most orderly.

Let your habits be edifying. In the academy you will be but one of many, with whom you must associate in various capacities every day. Never forget, then, that a positive and a mighty influence (however humbly you may think of yourself) you will exert on all around you. If you be light and trifling, you make others think meanly of your piety, and you will deteriorate theirs; whereas if your "conversation be as it becometh the gospel of Christ"—if "your light shine before men"—you will make them the imitators and rivals of your excellence. You should make proof of your growing adaptation to the solemn work of the ministry by generally prevailing seriousness of demeanour; not that I would enjoin gloom, but sobriety—a virtue the harder to possess where your youth will be exposed to intercourse with youth as buoyant and happy as your own. Remember that the servant of God should be *σώφρων*, 1 Tim. iii. 2, *σεμνός*, 1 Tim. iii. 8, and *κόσμιος*, 1 Tim. iii. 2, not merely, nor chiefly for his own sake; these terms evidently regard him as a member of society, and have chiefly respect to his influence upon others. "*Οὐδεὶς γὰρ ἑμὼν εαυτῷ ζῇ.*"—Rom. xiv. 7.

Let your habits be devout. Let personal piety be the foundation upon which your orderly and edifying deportment is built. Do not assume religion as a mask, but let the outward appearance faithfully represent the state of the heart. Let secret prayer and a close and habitual walking with God sustain the language of your more public devotions, and the profession of piety which you make. Be assured that he who seeth your secret service will reward you openly; and be equally assured that he who perceives secret declension will as certainly visit for it, if he does not take means to expose it. It is fearful indeed to fall into the hands of the heart-searching God.

The most devout and consistent most dread it, and say, "Enter not into judgment with thy servant, O Lord;" but for the hypocrite remaineth no plea, nothing but a "fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

Your heart, I trust, is converted to God. You have witnessed a good confession before the assembled church of which you are a member. That confession I have reason to hope you will never retract—nor that church dishonour. The surest preservative from defection is prayer; frequent, devout, stated, and ejaculatory prayer. Not without reason do we believe that sometimes during the day, when principle would fall before temptation, it has been confirmed and strengthened by heavenly assistance rendered in answer to the morning's prayer.

The experience of the poet has been that of many a believer:—

"Oft when beneath the work of sin,
Trembling and dark I stood,
And felt the edge of eager thought,
And felt the kindling blood;

Thy dew came down—my heart was thine,
It knew nor doubt nor strife;
Cool now, and peaceful as the grave,
And strong to second life."

Let that morning prayer never be omitted, never hurried over, upon any pretence. You will be robbing your soul of its daily food and peace, and it will tell to your disadvantage in some way or other. And let your evening prayer be accompanied with self-examination. On the duty of self-examination the precept is plain and imperative, and the sanction more than human—"Keep thy heart with all diligence." A mere heathen could trace its heavenly origin in its heavenly influence. "*E cœlo descendit Γνωθι σεαυτον.*"

Many useful plans of conducting this process have been pursued by the people of God. Pursue the way which your experience shall prove most effectual in leading to self-knowledge. One useful help I will name, and cheer you with the tidings, that in the institution to which you are going it is not unknown, nor the exercise to which I urge you. In 1834, I accompanied a minister from the sister island, at his request, to show him over the interesting pile. The students were engaged elsewhere, but we took the liberty to walk into their vacant studies; and while a Bible graced every study table, we saw upon one desk open, left as it had been last used, a little book which bespoke sufficiently the principles of the owner. It was a question a day for self-examination during the year, published I think by Nisbet, and open at the day of the month on which we called. My eyes filled with tears, for my heart was full of delight, to be assured that preparation for the ministry was conducted in the spirit which this circumstance indicated, and I unconsciously drew a contrast in disfavour of certain larger and more venerable schools in our land with which you know I have some acquaintance.

Endeavour to keep alive in your bosom a concern for the salvation of souls. Never come to consider the ministry simply as your

work, it must be your *world*; not your profession—but your absorbing concern: enlisting in it not only the mental effort and physical labour necessary to its discharge, but the highest, holiest, and most ardent passions of your mind. It must not merely be the scope of your exertions, but the centre of your sympathies—"your life, your soul, your all."

You must pray for those souls to which you hope to minister, and for the millions to whom you cannot minister. You must pray till you weep for them. You must learn to live for them, and if needs be, to die—in the spirit of Paul, "I am ready not to be bound only, but also to die—for the name of the Lord Jesus." Acts xxi. 13.

To love souls thus supremely, and to keep alive a due estimate of their worth in the mind, will require some effort; but the spirit of our office cannot be maintained without it. Let the value you set upon your own, give emphasis to the worth of theirs. On this point you need not dread exaggeration. The death of Christ marks the worth of the soul as infinite.

I now come to the second point on which I promised to advert.

II. THE PROSECUTION OF YOUR STUDIES.

As to the direction of your prescribed studies, your tutors are most competent—I will not presume to say one word on that subject: I will only solicit that diligent attendance upon their classes, and for their opinions and persons that deferential esteem which their position entitles them to expect. When an opinion is expressed which jars against those you have formed, or when reasons are assigned which do not satisfy your judgment, do not directly set down your teacher as wrong, nor arrogate to yourself the meed of a clearer perspicacity and a more logical mind than he. Neither cleave to any opinion, because of its supposed novelty, and the peculiar property you may have in it from being the fruit of your own reflections. In all probability *your novelties* are as timeworn as the hoary hills, and have been broached again and again in the days of the years of old. Of this ecclesiastical history will furnish you with some notable specimens, as you will find when you come to fish in its turbid waters. At the same time let me not be supposed to enjoin slavish subjection of mind to man or the opinions of man. I only plead for the deference which modesty and prudence require when canvassing the deliberate opinions of men of years, and piety, and learning. "Days should speak." Job xxxii. 7.

"Nullius addictus jurare in verba magistri," myself I could not desire you to be more pliant in this matter than I; nor, I am persuaded, would your tutors. Nothing I am sure will give them more pleasure than that you should apply to their conclusions and arguments a candid criticism, and freely inquire the reasons for what you do not comprehend—"what mean ye by this service?" Ex. xii. 26. None would, I am certain, more cheerfully than they adopt the address of Paul to his Corinthian disciples, and say to you, with respect to every lecture which they deliver, we "speak as to wise men, judge ye (*κρίνατε*) what" we "say." 1 Cor. x. 15.

To come, however, to your extra-academic course. I hope you will pursue the study of the classics to a greater extent than is com-

monly done in our colleges: to an extent, in fact, which no lectures can reach. There is no range of reading, probably, which has a finer effect in filling the mind with various literature, and images of beauty, than the long line of classic writers. With your tutors you will probably read the greater and more common classics; allow me to beg attention to all, even those which seldom form a part of the ordinary educational curriculum. You will find the advantage of this, as you extend your acquaintance with the authors, whom it is no exaggeration to call, in the words of a modern poet—

“ The dead but sceptred sovereigns who still rule
Our spirits from their urns.”

Illustrations of an aptitude, descriptions of a correctness, scenes of a pathos, and style of an energy not to be surpassed by any thing modern, will meet you at every step, and testify to the mingled power and skill of the great of old.

May I beg your special attention to the poetry, both Greek and Latin, which has come down to us in all its forms, epic, dramatic, and lyric; and which gives strongest proof of its inspiration in that, though in a strange language, and constructed upon systems highly artificial and still but imperfectly known, the mind consents to its having the true *æstrum*, and crowns with the bays of its homage the gifted writers.

With Virgil, Horace, Juvenal, and Terence, and with Homer, Hesiod, Sophocles, and Euripides you should be familiar; not merely as necessary, if you have any, the slightest, pretensions to classical lore; but, if you would understand human nature, which is as faithfully portrayed on the canvas of 2000 years, as on that of most recent date.

Without an extensive acquaintance with poetry *in general*, and a soul alive to its beauties, you will be insensible to a kind of composition which is largely adopted in the structure of the Old and New Testaments; and without an extensive acquaintance with *English* poetry, you will be ignorant of the power of some of the finest intellects that have graced our national history, deprived of the ripened productions of the most highly cultivated minds, and be ignorant of the power and pliability of the language. In this, too, let me recommend a comprehensive course of reading.

In history, and especially in ecclesiastical history, let your profiting appear. The times in which we live, in which there is not merely a sifting of ecclesiastical opinions, but also and most justly an appeal to antiquity for its sense upon these opinions, require it. On this branch of study ministers of our body dwell too briefly. Contented with a few general views, and overwhelmed with immediate and pressing duties, they have left this branch of reading almost in its integrity to men of greater leisure, and it may be with more studious tastes. Yet those who see in history but a regular series of dispensations revolving and repeating themselves in the ages as they succeed, will peruse it, that in the narrative of the past they may learn the promise of the future.

I cannot join with many in the condemnation of works of ima-

gination and miscellaneous literature. One who has so much to do with men and manners as a minister of the gospel, will necessarily require information of all sorts; and a few hours occasionally given to voyages, travels, memoirs, and light works of various kinds, may make him acquainted with customs, and introduce him to circles and modes of thought and feeling of which he must otherwise remain profoundly ignorant. However, if he be, as I should desire every candidate for and occupant of the sacred office to be, a *hard student*; if he be, moreover, a *wise man*, who makes all his reading bear upon the one point, utility, a man in the words of Athenæus, Lib. x. *ἡγεμόνι χρημέρον τῇ νῦν*, he will neither have time nor inclination to, make this class of reading any other than a very occasional occupation—a diversion from severer tasks. I wish, however, to guard you against the too prevailing notion, that ministers are spoiled by too deep and too comprehensive reading. No complaint is more commonly made by ignorant hearers than that the minister is too much in his study. This, in my opinion, can scarcely be, as I am persuaded those very hearers reap the benefit in the variety and superiority of his services in the pulpit. The complaint is echoed in another form by men of intelligence, who charge great readers with destroying their powers of reflection, arrangement, and self-cultivation by the constant perusal of the works of others. Did this effect follow the course which I advise, I should deplore it as much as they. There is some difference, however, between surfeit and inanition. *Διαφέρει σῦκα καρδάμων*. Athen. Lib. ix. I would have you reflect, arrange, and appropriate—would have you logical and clear, but would have you, at all risks, what I think Bacon calls “a full man.” So far from deeming Cicero’s *helluo librorum* a reproach to the student, I deem it an honour to deserve the name. So much are ministers constrained to mix with society now—so much are they before the public in the conduct of multiplied services and institutions, so few facilities have they in the shape of good and convenient libraries, as well as so few encouragements to protracted and profound research, that I am persuaded shallowness and scantiness of information is more likely to be our reproach than the “rudis indigestaque moles” of learning. Have a care then, my young friend, of supposing that numerous public engagements may justly interfere with an ardent and constant pursuit of knowledge in the study, and of the pernicious maxim that what will do for “the nonce” will do for you. In the matter of improving the mind, never say “hold, enough;” but forgetting the things which are behind, press forward to those which are before, till you reach the mark and obtain the crown. “Give attendance to reading.” “Meditate upon these things; give thyself wholly to them,” in the terse and comprehensive original *ἐν τοῖς τοῖς ἰσθι*, “that thy profiting may appear to all.”

It would be unpardonable to you, the subject, and my argument, did I not urge an early and extensive acquaintance with the older English divines. In them we see the fruits of a life of conscientious and unwearied devotion to study; and I see no reason why we should not, in the present day, have writers who should emulate their excellence. Their every page is redolent with learned oil. Of some their every

sentence is a classical allusion, epigrammatic point, striking antithesis, poetic figure, or quaint play upon words; and, in most, these are happily employed in the illustration of revealed truth. That which might otherwise be regarded as medicine, distasteful but salutary, is thus made a feast of fat things—a banquet of perpetual sweets. I do not urge an imitation of their quaintnesses, puns, and semi-barbarisms, for the taste of our several times is very different; but an imitation of their studious habit, and an appropriation of their collected wealth. They were not, I humbly conceive, *better men*, in any respect, than we, but they were *better students*: hence the pith, and power, and prodigious accumulation of their matter. Make yourself master of the stores they have gathered to your hand, and be as diligent as they to enlarge your possessions, by collecting from more recent sources all that modern literature has contributed to the enrichment of man.

But to pass on—parodying what the wisest of men said of understanding, I would say of the Scriptures, with all your reading, read the Bible.

This I know, from your devout habits, I need not enforce upon you, because you relish the privilege as well as allow the duty.

Permit me, however, to advise a constant use of *the same copy*, that you may at once, for personal convenience as well as with a view to future engagements, acquire an acquaintance with the very appearance of the typography and the position of your references on the page. A *topical* memory as well as a *textual* one I have found of immense value, as well as an attainment greatly conducive to my own comfort.

Read the common English version, with a view to familiarize yourself with the terse, nervous, and beautiful language of our translation, and habituate yourself to quote it with *a strict attention to correctness*, where it does not convey a sense glaringly false.

May I recommend the practice of committing some portion of it daily to memory, however small, and this in consecutive order. If your Bible lie upon your table in the morning while dressing, you may easily fix a few verses in the memory, which shall form a delightful subject of contemplation at different periods during the day. The apostolical epistles, the Psalms, the discourses of Christ, and portions of the Prophets, would be suitable for such an exercise, and would, once yours, become *truly* what the poet has *vainly* called the things of earthly beauty, “a joy for ever.” Whatever other helps you use for the better understanding of the word of God, may I beg you will not neglect to read a copy of the Bible containing parallel passages, nor a frequent reference to the places pointed out. Bagster’s Polyglott is, perhaps, as well adapted as any other for this purpose. The references are, generally speaking, judicious enough, and the size of the volume renders it portable. I have learned more divinity in this way than in any other whatsoever. I have proved that Bishop Horsley’s emphatic commendation of this plan is in no particular too strong.

III. UPON THE CHOICE OF YOUR COMPANIONS I will now say a word or two.

From the affectionateness of your disposition, as well as the yearning of our common nature for sympathy, you will, doubtless, be led to form companionships in the house. Remember then that there can be no friendship where there is not esteem. I would choose the *best man* in the college for my friend if he would admit the claim. The man who is most studious, most regular, most humble and devout, is the person—is the *only* person worthy to become the “*ἄλλος ἐγώ*,” the second self. If to these he should add corresponding tastes and feelings,

“O make him the pulse of your heart, for you’ve found
The green spot that blooms on the desert of life.”

Do not make an *idle man* your friend. Not merely will you in this case, as in most others, be eventually inoculated with your friend’s disease, but beyond all other vices is this infectious. The idle man must have society; but it is clear that studious society is not that which he wants. He must have persons as idle as himself. Beware then, if you would secure a reputation for diligence, and retain the habit of diligence, beware of the idle man.

Beware also of the *ignorant man*—the man that is contented to remain so—the vain and self-satisfied—the man who complacently quotes the argument of Agrippa’s “vanity of the arts and sciences,” without possessing the erudition of Agrippa, which made himself the living refutation of his book.

Avoid, moreover, the *loquacious man*. The greatest talker I ever knew was also the greatest booby, yet was he a minister of many years standing. Whatever be your companions you will be *thought* like them, and you will *become* like them. I should be sorry to see you a mere talker; you will lose weight by it in the academy and the world. “What will this babbler say?” Let your ambition be always higher than to be considered the agreeable rattle, the amusing anecdotist of your party. “Words without knowledge” will often escape the man whose lips are ever open. I would therefore encourage a habit of silence,—not carried to unsocialism or notoriety, (for to be remarkable in society is almost certainly to be unhappy,) but let taciturnity rather than its contrary be your characteristic. Against *vicious and impure companions*, if by any possibility you could be associated with such in your academic career, I need not warn you. Your sensitive virtue will here be your best protection. Seek in your friend the same high character you would establish for yourself. Avoid the shame of having to blush for your friend’s faults, as well as the peril of being contaminated by his habits. Let him alone be your friend whose character promises excellence in future life, and whose principles will withstand the wear and tear of circumstance and time.

And be assured, that whatever character your companions or you yourself obtain in college, will usually and justly go with you through life. I never knew an exception to this rule, and I have seen its truth repeatedly confirmed. The man who failed to secure respect in his disciplinary career, I have invariably found to exhibit

the same features when thrown into a larger field, and to be as contemptible in the church and the world as in college. Mighty issues, then, you will perceive, depend upon your prudence in conducting yourself in your novel circumstances.

In your intercourse with your fellow-students, exhibit that politeness which has been well defined "benevolence in little things;" that deference for the opinions and concern for the comfort of others, which are no less a duty of Christianity than a requisition of society. Yet maintain along with this courtesy of demeanour a self-respect which will not allow you to join in or approve of violations of conventional or moral decency. Even in your select religious circle, you will probably hear and see at times something which you cannot approve. I would not put you forward as censor of the community. It would ill become your years and station. Without saying a word, a look, a grave silence, will in such cases be a sufficient and effectual rebuke.

May I beg, that in conversation you will shun, in repeating an anecdote, for instance, any needless introduction of the name of the evil one, an impropriety of which many make light who should know better, and that you will never pronounce the name of deity except with habitual reverence.

Avoid, too, the adoption of a few paltry conventionalisms of speech which are in vulgar use with some religionists, and which certainly deserve no better name than cant. Do not say, for instance, "Let us *engage*," for "let us pray;" do not say, "I have been to the *ordinance*;" say rather, "the Lord's Supper." Do not say the *Sabbath*; our sacred day is not the Sabbath. It is better to say, "the Lord's Day," or, in conversation with worldly persons, "Sunday." Besides the incorrectness of these familiar instances, I consider it wrong to affect singularity without reason in our forms of speech, or to run the risk of disgusting men with the reality of religion, by presenting it to them in a needlessly offensive guise. Further; do not encourage the habit of hearing sermons in a critical spirit, nor (the vice of students,) that of canvassing their merits in a censorious style. Whenever ministers or students hear a sermon, they are, for the time being, under the law, and exposed to the sanction of hearers. "*Take heed how ye hear.*"

Avoid, also, the practice of many, of wandering about on Sunday from place to place, in search of the excitement of novelty. I believe nothing wars so directly against edification as the dissipation which such a mode of spending the Lord's Day will induce. I would advise your selecting some suitable minister in the neighbourhood of your residence, with whom and whose church you may, whenever practicable, unite in the observance of the ordinances of the gospel. Such an arrangement will be the happiest substitute for the privileges of home, and will have a beneficial influence upon your character and comfort. Hence the rule prevailing some years since at the Church Missionary Institution, at Islington, commends itself to my judgment, even while I might reluctantly against the infringement of natural liberty it seems to involve. The students were required

habitually to attend either of two prescribed places of worship; exception to this rule being admitted, I believe, only on very rare occasions. The intent of the rule was good, and I should think the results must have been satisfactory.

I have not professed in this letter to say very much about your personal piety; I have taken that for granted. That is the foundation upon which all your habits and attainments are to be built, and to it you must look as the fixer of your eternal destinies. From your personal responsibility no public engagement will ever release you. You will be just as much bound to be a holy, humble believer in Jesus, if a minister to thousands, as if you were the merest unimportant unit in creation. Never forget this. Never, therefore, look out upon others, without looking in upon self; and never look forward to the work of the ministry, without looking onward further still to its close and the reckoning; and never look downward upon human duties, and studies, and responsibilities, without looking upward for directing, sustaining, sanctifying, and persevering grace. Let all your studies bear upon your being qualified to be "a good minister of Jesus Christ," and every act of your ministry upon the great day of account.

May I beg, that should the Lord count you faithful and put you into the ministry, you will, as far as circumstances admit, make Chaucer's parish priest your model, probably a sketch of the immortal Wickliffe.

"But riche he was of holy thought and werk,
He was also a lerned man, a clerk,
That Criste's gospel trewely wolde preche;
His parishens devoutly wolde he teche.
Benigne he was and wonder diligent,
And in adversite ful patient:
And swiche he was, yproved often sithes
Ful lothe were him to cursen for his tithes,
But rather wolde he given out of doute
Unto his poure parishens about
Of his offring and eke of his substance.
He could in litel thing have suffisaunce;
Wide was his parish, and houses fer asonder,
But he left nought for no rain ne thunder,
In sicknesse and in mischief to visite
The ferrest in his parishes, moche and lite
Upon his fete and in his hand a staff."

Or rather, I should say, making "the teacher sent from God" your pattern, "consider the apostle and high-priest of our profession, Christ Jesus." Heb. iii. 1.

But here I close these very miscellaneous hints, having scarcely concerned me to adhere to the division proposed to myself when I began.

These hints are confessedly defective. A hundred things will arise in the course of your residence at college, in which, far from parental or pastoral sympathy and advice, you will have to throw yourself back upon your own good sense and the divine guidance. A less compendious communication than mine would not have relieved you from such a predicament.

Should this letter, however, have no other value, you will receive it at least as a token of christian regard and pastoral solicitude.

As such I commend it to you. "Consider what I say; and the Lord give thee understanding in all things." 2 Tim. ii. 7. "The Lord bless thee and keep thee. The Lord make his face shine upon thee and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace!"

Thine with affectionate concern in the bonds of the gospel,

PASTOR.

ON THE NATURE OF CHRIST'S PRESENCE WITH HIS MINISTERS, IN ANSWER TO THE REMARKS OF T. K.

(To the Editor.)

Most cordially do I thank your correspondent T. K. for his manly and christian observations on a review of mine lately inserted in your miscellany. I bless God that I love truth more than any opinion of my own, and as I have in successive periods of my life, embraced first Christianity and then the principles of dissent, from a conviction of their truth, I am ready to follow whithersoever conviction may lead. I shall ever esteem that man my best friend who delivers me from error, and imparts to me truth: defeat in such a contest is moral victory. I doubt not that my brother is also a sincere inquirer, and that he has penned his animadversions with a kind desire to instruct me. I ask of your correspondent therefore, if he shall see any reason to prosecute this question, two conditions; and as a protestant minister, (for such I take him to be) I have no doubt of his willingness to grant them. First, that he bring forward in this discussion no argument but that which is unquestionably deduced from the sacred Scriptures, and that secondly, he be willing to receive such scriptural authority, though the view for which that authority is adduced be entirely new to him, and be indeed opposed to some view which he has already entertained if it be not a fundamental truth, and, in fact, though such view be contrary to the general opinion of the sect to which he is united. If such conditions be not exactly consistent with the avowed principles of protestantism, I feel that I have as yet to learn what protestantism is.

Suffer me then to offer my opinion at greater length than I felt was proper in the review to which I allude, and let me first take off the edge of that prejudice with which the language of T. K. involves my opinion from, I am convinced, an unintentional mistake.

The question at issue between us, is not whether the Lord Jesus be present with his ministers particularly, or with his people generally in the preaching and hearing of his word, or whether he give that moral influence which adapts and makes efficient his truth to the conversion, sanctification, and comfort of those who receive the gospel, both which T. K. appears in the concluding section of his strictures to suppose that I deny, but which I do most heartily and

thankfully believe and experience: the question is simply whether the text in Matthew xxviii. 20. "Lo, I am with you alway, even unto the end of the world," refer to all the ministers of Jesus Christ in this and every future or past age, or only to the apostles of Christ, that is, those to whom it was primarily addressed. That it refers only to the apostles is my assumption, and to prove it are all my following reasons adduced. Permit me also to say, that it was never my intention to assert that the word *αιων* can never in any place mean eternity, still less to assert that it never means the whole period of this life. I am well persuaded that when used in the plural number it often signifies eternity, in the same manner as the English words of a similar import, "age after age," may be used with propriety for eternity, though the literal meaning of the singular word "age," be only equivalent to *αιων*, that is, a period indefinitely long, a generation, a dispensation. Nor do I assert that *αιων*, even in the singular number, is never used for eternity, though I confess I do not remember an instance of its occurring in that sense. My point in regard to the word *αιων* is sufficiently obtained if I can prove that it is sometimes used in Scripture to signify a limited portion of time, and next, if I can also prove that it must in this particular text be taken in that limited sense because otherwise some absurdity or some mutually acknowledged error would inevitably follow. I select the following instances only of the word being used to signify a time less than the whole period of the duration of the world from many of a similar kind, because I would not unnecessarily lengthen this discussion, and promising your correspondent to increase them to a very ample number if the present selection shall not satisfy him. Matt. xii. 32. "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come,"—*ἐν τῷ αἰῶνι ὅτε ἐν τῷ μέλλοντι*, that is, neither under the Jewish dispensation is there provided a proper sacrifice, nor in the Christian is there a promise of pardon for such a sin. To understand it as speaking in the last clause, of a future world, is to admit the absurdity of the possibility of pardon in the next world for some sin which was not pardoned in this.

I Cor. ii. 8. "Which none of the princes of this world (*τῶν ἀρχόντων τοῦ αἰῶνος τὰ τε*) knew; for had they known it, they would not have crucified the Lord of glory." But our blessed Lord was not crucified by the princes of this world, but by the rulers of this age or dispensation, that is, by the Jewish high priest and the council of the nation. The only other principal person particularly concerned in it was not an *ἀρχων*, he was merely an inferior officer; and even granting he was a prince, he was but one, but the text speaks of many.

But as to the fact that the word is used for an age, a dispensation, the universally acknowledged sense of the term in Heb. vi. 5, "the powers of the world to come," (*δυνάμεις τοῦ μελλόντος αἰῶνος*) will be sufficient. Let my answerer refer to the Greek Concordance, and I doubt not he will spare me the trouble of farther proof on this part of my subject.

Having thus, I think, proved that the word may signify a limited

time, I pass on to prove that it must, in this place, be taken in this sense, or some of the following absurdities will follow :

Either, first, That the apostles were to live for ever ; for if the word signify the whole period of the world's existence, that would follow necessarily. But this my answer will not assert. Or,

2dly. That some persons are included under this word "you," and made the subjects of a very extraordinary promise, who are neither grammatically included under the pronoun "you," (not being present when the promise was delivered,) nor have any of the characteristics of the original subjects qualifying them to receive the said promise, not being apostles, nor have any of that work to perform for which that promise was originally and specifically given ; and, finally, who are never heard of in any past age, and certainly are not known at present to have the powers here granted.

I find no instance of a promise so extraordinary as this having ever been given to eleven particular individuals, and given to them under one common pronoun "you," those eleven individuals being the possessors of certain extraordinary powers, as appears from Matthew x. passim, and in consequence of that having a particular name, when yet it was the intention of the speaker that such promise should extend for ever to certain persons who should entirely differ from those eleven individuals in the most material part of their character. These eleven individuals were the apostles of our Lord (Matt. x.); to qualify them for that office the power of working miracles was given them (x. 1.) and an infallible wisdom in teaching the infant church, for Christians were "built upon the foundation of the apostles and prophets." Eph. ii. 20. But the other individuals pretending to be so included have never worked a single miracle, and we have every reason to believe never will. How they can then profess to be included in this promise is unaccountable. If the promise is to be understood as conveying the power of working miracles to the apostles, but not to their pretended successors, then it is no longer the same promise. No intimation of any such diminution in the efficiency of the promise is afforded in the text itself, and I confess I can see no reason to believe that God intends one kind of blessing to some persons, and another of a very different kind to other persons, but that both kinds are included under the identically same expressions ? Do the promises of God lose any portion of their efficiency by length of time ?

3dly. If neither of the above cases be conceded, it must follow that ministers now can work miracles. That the apostles had miraculous powers appears from John xx. 23, "Whosoever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained : " and Matt. xviii. 18, "Whatsoever ye shall bind on earth shall be bound in heaven ; " and that the apostles used these powers is shown in Acts v. 5, 10, and 1 Cor. iv. 21 ; v. 3. compared with 1 Cor. v. 4, "Shall I come unto you with a rod ? " "For I verily, as absent in body, but present in spirit ; " &c. "When ye are gathered together, and my spirit, with the power of our Lord Jesus Christ." The text itself also may be brought forward as giving to these apostles a miraculous power. The parallel passage to

Matt. xxviii. 20, is Mark xvi. 15—18, and we are told there, as the effect of the apostles' preaching in consequence of this commission, "And these signs shall follow them that believe; in my name shall they cast out devils, they shall speak with new tongues," &c. &c. And lest, even under these expressions, the bestowment of some miraculous power should not be understood, the obvious truth is proclaimed in the verse immediately following, by a sentence which is the explanation of the Lord's promise, "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." Mark xvi. 20. The Lord being with them, and working with signs (miraculous powers) is the evangelist's explanation of the Lord's assertion, "Lo, I am with you." That the apostles really received and imparted this power by the efficacy of this promise, appears from Acts viii. 14. "The apostles heard that Samaria had received the word of God—they sent unto them Peter and John; who, when they came down, prayed for them, that they might receive the Holy Ghost;" intimating that the apostles alone could impart that gift, and the historian adds, as the reason for this conduct, ("for as yet he" (the Holy Ghost) "was fallen upon none of them.") The same truth also appears from 1 Cor. i. 5, 6; the utterance and knowledge, mentioned in the 5th verse, were the miraculous gift of speaking in various tongues mentioned in 1 Cor. xiii. 1, and the gift of miraculous knowledge, mentioned in 1 Cor. xiii. 2; but the apostle Paul says, that the utterance and knowledge referred to, 1 Cor. i. 5, confirmed the testimony of Christ in them. (Verse 6.) But we hear of no other particular testimony of Christ which was confirmed amongst the Corinthians, but that which affirmed that they who should believe, by the apostles' instrumentality, should have especial and miraculous gifts, Mark xvi. 17, 18; for there the very same miraculous powers possessed by some of the Corinthians are particularized. But ministers of the gospel cannot perform miracles of this nature now; ergo, this promise does not belong to them in all its efficiency, therefore not in any, for the promise contains no limitation. By the promise, therefore, in Matt. xxviii. 20, miraculous power was given to certain individuals specified in verse 16 of the same chapter; and if this promise was given to all ministers of the present, and of every past and future day, it necessarily follows that all ministers have the power of working miracles.

Or, 5thly, that the same promise, in precisely the same words, is given to two very different classes of individuals, and yet the said promise is fulfilled to the two different classes in degrees, or rather kinds, utterly distinct one from the other; for surely no distinction can be broader than the capability of erring in delivering points of instruction even of the most important kind, and the incapability of working miracles, which my answerer will acknowledge to be characteristics of those for whom he claims this promise, and the possession of miraculous powers by the apostles.

Or, finally, that a promise is here given of a presence utterly unintelligible, to persons undefined, to enable them to do what confessedly cannot be explained; and when if it be given to any person,

it certainly is to those who, possessing the promised blessing, do utterly incapacitate my answerer, or indeed any protestant from enjoying it. I shall consider each of these consequences separately.

Because this presence is utterly unintelligible. There are, I conceive, but three ways in which the Almighty may be said to be with his creatures.

Either, first, essentially, as he gives existence and support to all creatures; but in this sense he is present in hell, Ps. cxxxix. 8, and therefore this presence is not that of the promise, for that, on my answerer's principles as well as my own, is something peculiar to certain ministers of God, either all, or some only.

Or, secondly, graciously, as he is with his saints, his church, that is, by peculiar love, enlightening, sanctifying the souls of his own people; this is not the sense of the promise, for that, according to my answerer, is peculiar to ministers.

Or, thirdly, miraculously, or in that manner in which Christ was with his prophets, and apostles, and other inspired men; but neither, according to my answerer, is this the sense of the controverted promise. The promise is, on the assumption of T. K., something higher than the second, but lower than the third degree; that is, in my apprehension, not intelligible. What kind of presence can this be?

Secondly, The promise is to persons undefined. For either these persons are all classes of God's faithful ministers, or some only. T. K. will allow that in many bodies of Christians differing from each other there are faithful ministers. Now how can God be equally present with all these otherwise good men and faithful ministers who differ entirely from each other on points of great importance? Or the promise must be to some particular class. But how can we determine what difference of sentiment incapacitates one order of ministers to enjoy this presence, whilst another difference does not prevent that blessing? How can we draw the line? Or if T. K. insists that only one class of ministers have this presence, to whom will he allow this privilege? or why to them? to them only? Every sect will, of course, apply the promise to its own ministers; but is that an intelligible promise which confers no definable privilege, and is given to those respecting whom no two sects can agree? Is T. K. prepared to say that no minister holding Arminian sentiments can possibly be a faithful minister, or is he prepared even to say so of a Catholic? I confess I am not, and I cannot think so harshly of T. K.

Thirdly, This promise enables some or all ministers to do what cannot be explained. It does not keep them merely in the favour of God, for that blessing is implied in God's gracious presence with his people generally, and this promise regards ministers only according to T. K.'s sentiment.

Finally, if this promise do regard any other ministers besides the apostles, it must regard principally and primarily the successors, the men who occupied the places where the apostles laboured, and who follow them in an uninterrupted succession. Now, on this principle, the gentlemen who plead the verity of apostolical succession, and

whose plea we cannot disprove by any historical argument as far as regards the reality of their succession, are the primary objects of this promise; or, to go a little further, the Pope being, as far as mere succession is concerned, the undeniable successor of some apostolic man, and, if this be so, he claiming and having claimed, certainly for fifteen hundred years, perhaps for a greater period, the presence of Christ with him, and as he has rendered this plea at least consistent by connecting with it the power of working miracles according to its undoubted meaning in respect to the apostles, the plea must be allowed on the principle of T. K., for valid, and if so, as two or more persons, differing totally in points of essential doctrine cannot be equally blessed with the fulfilment of the promise mentioned in the controverted text, it follows that he who really has this presence, has it exclusively of all who differ from him, and his judgment is given unhesitatingly, plainly, and completely, that all who differ from him are heretics and deceivers, and, though pretending to Christ's especial presence, are devoid of all grace and all hope of salvation. To this point my opponent must be driven, by forsaking the principle which alone proves that he enjoys the presence and blessing of Christ in his ministerial work—the consonancy of his doctrine with the doctrine of Christ as delivered in his word, and framing another plea, which, if it prove any thing, proves that he has no ministry, no religion, no hope.

I conclude, then, that this promise regarded the apostles alone; that it gave to them miraculous gifts; that it gave them those gifts for the period, the age, the apostolic *αἰών*, and when that age was passed, the ministry was left in the full possession of that moral power which always attends truth through the wise appointment of its divine Author, but totally destitute of any miraculous power in operating on the souls of men; in fine, with that influence which we behold that ministry still possessing as the appointed instrument of conversion and sanctification, but unattended with any thing miraculous or necessitating in the character of its operation. That these miraculous gifts of utterance and knowledge were to cease at a period anterior to the glorious state of the church, compare together 1 Cor. xiii. 1, 2, with 8 and 13.

Thus I would endeavour to persuade my dear brother that I have no wish to deprive him of the real presence of his Great Master, which, I trust, he and his brethren really enjoy, with all that holiness and peace which that presence imparts, but to lead him to found his ministry, and indulge a hope of success in that ministry, on a basis which papists never can hope to wrest from him, and to which, certainly they cannot as papists aspire,—the consistency of his ministerial instruction with the pure word of God.

Let my brother examine what I have said. Truth is dear to my heart, and if I did not believe that this truth were exceedingly important, I would not have trespassed on his patience with so long an epistle, nor have rendered myself obnoxious to so much objection from many who are wedded to old opinions rather than to truth. However, I have counted the cost: I have delivered my sentiment. May the great and good God enlighten us all to know more tho-

roughly his mind and will! Though I hold these sentiments with a firm grasp, let them be proved inconsistent with the Book I have chosen as the standard of my theology, and I give them up unhesitatingly, and, if necessary, under my own signature. You will answer for me, Mr. Editor, that I will perform what I have promised, if my brother, or any of my respected fellow-workers, will indeed show the fallacy of my principles on biblical authority.

I cannot conclude this long epistle without expressing my fears that what I presume to call the erroneous view of this promise does partially paralyse the efforts of some ministers in attaining to an accurate knowledge of the mind of the Spirit, from a latent expectation that an extraordinary, mysterious presence of God will mechanically attend their pulpit labours, and my deep and solemn conviction that this error has a most injurious tendency on the minds of the unregenerate portion of our congregations, in leading them to expect a *necessary* blessing in their attendance on the worship of God, though their understanding and affections be wholly unemployed throughout the service; a mistake than which, perhaps, none can be more dangerous and more fatal to the soul.

THE REVIEWER OF FABER.

ON CHAPEL TRUST-DEEDS, IN REPLY TO THE ECLECTIC REVIEW.

SIR,—A very acute and honest article appears in the Eclectic Review of this month on trust-deeds. Drs. Wardlaw and Halley, and an Essex minister, are supposed by the reviewer to have said things about dissenting *liberty*, that dissenting *practice* probably contradicts. It appears to me that the frank and able writer has overlooked the difference between *confessions* and *declarations* of faith and practice, and *impositions* of doctrine; the difference between appeals to law for its proper end—*defence*; and appeals to law for what is not its proper end—*invasion*; and that his remarks on the nature of trust-deeds, as if they were aggressions upon just liberty, prove a great deal too much, and therefore nothing at all. I must not quote as I would, or attempt to say all that *might* be said in reply to him, taking his statements of doubts, difficulties, and opinions *seriatim*. The whole purport of the article, as I understand it, is this:—

As the theology of the national church is fettered by its state endowments, so the theology of dissenters is fettered by their trust-deeds. As the former stop inquiry and deny the Bible to be the rule of faith, so do the latter.

But I submit to the respected writer of the article in question, and to his readers, many of whom, I dare say, have been perplexed by it, that the proposition, as thus stated, contains this fallacy. It confounds the operation of the state endowment, which compels the members of the national church, *while members*, to submit to human dictation in religion, with the operation of a legal instrument which

requires—not dissenters, *as such*, but merely the members of a dissenting church, *while members*, to submit to its terms. There is this difference.

While the effect of a state endowment is to restrict the faith and practice of churchmen *as churchmen*; of all who hold that there should be a national church; an endowment obliging all who receive one (which they *must* do, who so hold) to submit to human dictation.

The effect of trust-deeds is, not to restrict the faith or practice of dissenters *as dissenters*, dissenters *as such* not being obliged to retain the property in trust; the deeds, therefore, obliging none who adopt them to deny for one moment that the Bible is the only rule in religion. Their effect is merely to secure that those who do not see in the trust-deed their own interpretation of Scripture, shall not defeat the intentions under which it was voluntarily made. The dissenter is not *obliged* to retain his “interest” in his chapel or deny his *dissent*, as the churchman is *obliged* to retain the endowment or deny his *churchmanship*.

The member of the national church must consent to have his theology fettered or repudiate his *principle* that there should be a national church. The member of the dissenting church must consent to have his theology fettered, or repudiate the particular church to the faith or practice of which he objects; but he is perfectly free to burst his fetters without denying his *principle* that the Bible is his only rule. He is unfettered in his theology by any “interest” he can serve *as a dissenter*.

The churchman, determining to be supported by the state, has an “interest” as a churchman, in adhering to the creed to which alone the state consents that the support shall be given.

The dissenter, repudiating support or advantage from any quarter, except by free-will, and in approval of his sentiments, has no “interest,” *as a dissenter*, in any thing but truth.

This is all, I presume, that Drs. Wardlaw or Halley, or Mr. Morison and the Essex ministers who approved of his discourse intended. They meant to say that, whereas a consistent churchman, upon *his principle*, that the state should teach religion, *must* submit his faith and practice to human dictation, and while no readiness on his own part to sacrifice worldly objects can possibly relieve him from the dire slavery, the dissenter, upon *his principle*, that the Bible is the only rule, is free to follow wherever truth may seem to lead, having no “interest” that he can serve as a dissenter, apart from truth; however, as an honest man, he may have to ascertain the measure of his zeal and willingness to forsake something and follow Christ.

A trust-deed leaves “the dignity of truth” uncompromised, which, as Dr. Wardlaw well shows, a state endowment does not, and which the reviewer seems to think the trust-deed does not either. The trust-deed says merely—let every one who would promote truth by his property see, as he would in any other disposal of it, that he has reasonable security that his purpose shall be answered. It does not question the vitality of truth or the care of heaven; but only the wisdom and integrity of men. It does not deny that nothing shall pre-

vail against the church of Christ, but it says nothing should be done, if it may be helped, that may possibly occasion it to be assaulted and its growth retarded. It is no more inconsistent with proper confidence in God, than any other attempt to reduce the amount of moral evil is so. Neither does it deny that the Spirit *may* teach other doctrines. It affirms only the granters' *belief* that it *will* not, and bars other application of their property than that which their belief, when granting, would justify. It is in consonance with any other rational act, all rational acts proceeding upon present convictions of result, and being rational *only* in the degree in which the agent is satisfied that the desired result, the result that *he* would have, will most likely follow. To denounce trust-deeds as necessarily, that is, in their *principle*, inconsistent with a right dependence upon God, would be antinomianism, and to denounce all *rational* dispositions of property whatsoever.

The reviewer says, "a voluntary society, after creating for itself its sacred edifice, says, thus and thus at present I believe; this belief I never ought to alter; the Bible, and the Bible only, has been *hitherto* my religion; *that* it is to be no more;"—and he says, "there is no exaggeration in this." But I submit that the representation that the Bible is to be the guide no more, is only not an exaggeration, because an exaggeration supposes a particle at least of truth, which the reviewer's supposed speech of the voluntary society rejecting the Bible, would not. The assertion, "this belief I never ought to alter," is certainly no exaggeration; no one would say it was. It is only just what any rational person *would* say, and always *means*, when he states his belief in *any thing*. If it *is* his belief, he thinks he ought never to alter it, and that, if he should alter it, he will have adopted error. We should invariably aim to give the force of perpetuity to all our beliefs on all subjects, if we could, just in the degree of our persuasion, and of the assumed evil of opposing them. We admit the propriety of excluding ourselves from the liberty of annulling our own voluntary acts, and of protecting ourselves even from ourselves in various ways, feeling that to neglect the power which the law gives us in the specific cases, would be to neglect the course which reason and duty prescribe. The voluntary society surrenders the edifice in specified circumstances, but it does not surrender its liberty to retain the Bible as its rule. It is not obliged by consistency with its *principle* to retain the edifice (the endowment) and therefore is not obliged to submit to the trust-deed, but is free to abide by the Bible. Thus the dissenter's theology is *not* fettered by the trust-deed, which he may consistently repudiate, as the churchman is fettered by the endowment, which he *cannot* consistently refuse.

With respect to the assumed tendency of trust-deeds to prolong differences, I think the reviewer is mistaken. What dissenters are ever induced to abide by their trust-deed, in opposition to their religious convictions, because of the *property*? Did the reviewer ever know of a church, or part of a church, so doing? What sincere controvertist amongst dissenters ever thinks how the result of the controversy will affect the *property*? It is not, as in a

national church, where to be convinced of error may be the same thing as to be brought under obligation to give up £500 a year. The property of dissenters in chapels may be great as an aggregate, but is, individually, of little consequence to them. I do not see, therefore, that the *property* created by trust-deeds stands in the way of christian union.

As to the *possible* call to abandon their chapels, why should dissenters be disturbed about that? The *possibility* of such a call, (if what has been already advanced in vindication of trust-deeds be admitted,) proves nothing against the propriety of putting chapels in trust. While the trust-deeds *can* be fulfilled, they *should* be, unless adjudged by the legislature, on some ground, to be invalid. If we suppose a case when all dissenting churches, having left their present faith and practice, their chapels *cannot* be used as their trust-deeds require, we suppose only such a case of desuetude as, in the strictest integrity, and, indeed, in common sense, would justify the trustees in seeking a new use for the chapels. A building put in trust for Baptists is not to decay and tumble down because there are no Baptists to worship in it. The mere fact, therefore, that if dissenting churches should change their doctrines, they must abandon their property, according to the letter of the trust-deeds, comes to nothing. If there are other persons to fulfil the trusts, the chapels *should* be so abandoned. If not, the trustees or the legislature would have to determine their future use, no other alternative remaining.

I agree with the reviewer in the general, that trust-deeds should be as simple as right ends will allow, and that the greatest care should be taken not to produce by them *needless* embarrassments or perpetuations.

I am, Sir, yours respectfully,

August, 1839.

E. S.

* * Without entering at present upon a discussion of the whole question which is opened up by the able writer in the *Eclectic Review*, we wish to offer some remarks in addition to those of our correspondent upon several of the statements the Reviewer has made.

In attempting to show that chapel property constitutes an endowment amongst dissenters, he puts the case thus:

"Suppose a sect to have 5000 places of worship, which are worth on an average £1000 each; this would give property to the amount of five millions;—suppose this property to be attached, by law, to certain definite opinions and practices, some of which, for the sake of argument, we will suppose to be unscriptural and wrong; would it be quite fair—would it be true—would the known principles of human nature permit the churches of this body to say, 'We can have no interest in any abuse whatsoever! We are bound by no obligation to the errors of our fathers, or to our own!' 'We do not admit our practices to be unscriptural, but we do say, that if they were, we could have no interest in maintaining them an hour longer than our convictions might authorize.' 'With us, every church can act upon the convictions of its members; and that church would be unworthy, which, through fear of singularity, or innovation, or any other motive whatsoever, would refuse—to renounce any unscriptural practice, however ancient, or popular, or prevalent.' 'The power of every church to regulate its own discipline, offices, &c. is a reforming principle, diffused through the whole denomination, which, confined by no restriction,

need wait for no enactments, but, *independent of all considerations except truth*, by its own energy, it may readily correct whatever is proved to be erroneous.' Could all this be said in the circumstances supposed? Would it be *true*, that a body had no '*interest*' in an error, when by holding it they retained property to the value of five millions? Would it be *true*, that they could carry out a '*reforming principle*,' '*independently of all considerations except truth*' when they would have to '*consider*,' that *if* they advanced to a certain point, they must give up five millions? Would it be *true*, that they were '*bound by no obligation*' to any thing,—were '*confined by no restrictions*'—'*need wait for no enactments*,'—had nothing to do with '*parliaments*,'—when legal instruments, which nothing but the power of parliament could dispense with, bound them to the maintenance of a certain creed, and a certain discipline, at the peril of their parting with five millions?"

Now we demur at this showing. It would be true, indeed, of the Wesleyan Methodist body, who hold all their places of worship under one uniform deed, which binds them to the same trusts, so that the great value of the entire chapel property of their connexion, amounting, it may be, to millions, might tempt a majority of their Conference to resist "any change in their creed or their customs," and refuse to follow the truth lest they should forfeit their property. But each Congregational chapel has its own distinct trust-deed, and the question for the church that worships there, in case of any essential change of opinion, would be, do we love truth and liberty more than this freehold? Now a people that have made the sacrifices which nonconformity demands, who have voluntarily renounced the buildings and benefices of the national church, and who have cheerfully built and supported their own religious edifices, would find it no great hardship, for the sake of what they would regard as truth or liberty, to act as a Baptist church at Liverpool did, which we presume is described in the following sketch.

"We have in our eye, at this moment, a Baptist church, which became open in its communion—one of the simplest specimens of change—one that will be admitted by most, to have advanced it nearer to what a church should be; but, after doing this, it was discovered that it was *not* their '*prerogative*,'—they might do it as a '*church*,' but they could not as '*an endowed church*.' Some few stuck to this. Whether scriptural or not, it was law. Law was on their side. The founders of the church had given them the advantage of an argument in favour of their views, which enabled them to listen, with perfect composure, to the most convincing demonstrations of their brethren, and to look calmly at their overwhelming numbers as compared with themselves. The result was, that the majority departed, to exercise their '*undoubted prerogative*' of building for themselves another sanctuary, which will probably be secured to open communion; so that, if their successors, using the rights and liberties of their fathers, should come to be convinced that strict communion *is*, after all, right and apostolic, they will be compelled, by force of law, to violate their consciences or quit the place!"

The history of many other churches, both Baptist and Pædo-Baptist, will prove that their members have been quite ready, as in the case before us, to assert their liberty by the erection of new places when moved by circumstances of change, far less exciting and still more simple than this affords?

Again, we also think that the reviewer greatly overstates the matter, when he asks, "Is it consistent with all this, for the men of one age to *FIX ALL* that is to be *professed and done by posterity*?" Our trust-deeds in general do not undertake to determine *ALL* matters after this fashion. As to the *DOCTRINAL TRUTHS* to be professed, however, we do hope that we are not, at this time of day, to consider "those things which most surely are believed" by the whole catholic church of Christ to be *sub judice*. Lamentable indeed is the result of all the learned discussions, the fierce controversies, and cruel persecutions of the last eighteen centuries, if we have not attained to something like a unity of opinion about the fundamental doctrines of our holy

religion. We are encouraged by inspired authority ; " Where to we have already attained, let us walk by the same rule, (*καὶ οὕτως*) let us mind the same thing."

Then, as to the other part of the statement, that we fix *all* that is to be done by our posterity, we again demur. We think our friend Dr. Halley is right when he maintains, that where our churches are fixed on a congregational basis, it is determined that they shall be administered on principles that are popular and reforming—principles which enable the people to determine their own internal arrangements at their own pleasure.

We must own that we think the acute and honest, but, withal, somewhat imaginative writer in the *Eclectic*, has allowed his fancy to magnify the difficulties of the case. As to *doctrines*, we say, with Mr. Morison, in the sermon which has called forth the reviewer's friendly comments, " we do not expect by a careful study of the Bible to find *new doctrines*; but we do expect to find *new aspects* of the old doctrines." " New aspects," indeed, have already been presented by modern Congregational divines of the old doctrines, but they have not excited divisions or dissensions amongst us. Are not the views of the *Atonement*, published in the writings of Drs. Wardlaw and Smith, and Mr. Gilbert, very different from those which were taught by Dr. John Owen and the Independent theologians of his day? Has Dr. Henderson exhibited *Divine Inspiration* in the same light in which our older divines held it? Does Dr. Payne set forth *Divine Sovereignty, Election, &c.* in the same terms that Dr. Thomas Goodwin or Elisha Coles employed?

The Congregational churches of the present day hold and teach, with affectionate warmth, all those doctrines which their fathers, two centuries ago, maintained, but they fearlessly allow their theological professors and stated pastors to treat theology as a science, and to avail themselves of all the assistance which a more perfect system of biblical criticism and a more accurate and philosophical method of stating truth may afford. Then, as to CHURCH ORDER, let the reviewer follow the laborious researches of Mr. Hanbury, in his invaluable *Historical Memorials*, and he will see that Dr. Halley's is no vain boast that our churches have carried their appeal to Scripture, and by what they regard to be its decisions they have been and are ready to abide. How the crude opinions of the early Independents were modified by their successors is well known, and many of the appointments and practices of the Congregational brethren at the Savoy have ceased in our modern churches. Where now are the distinct classes of officers, " pastors, teachers, elders, and deacons," that were recognized by the Confession of 1658? Some of the churches that were represented at that assembly still exist, but the restriction of their office-bearers to pastors and deacons has not caused them to forfeit their chapels, and we suppose for this reason, because it is a principle of our church order and discipline that " the New Testament authorizes every christian church to elect its own officers, to manage all its own affairs, and to stand independent of, and irresponsible to, all authority, saving that only of the Supreme and Divine Head of the Church, the Lord Jesus Christ."*

While, however, we feel that the rational liberty of our churches is not generally invaded, for we own there are exceptions, by our trust-deeds, yet we must acknowledge that we cannot vindicate them from the charge of sectarianism and of being the legal instruments of perpetuating lamentable divisions in the church of God. Let it be remembered, however, that the ecclesiastical property of all sects is in the same state, and that if it should please God to pour out upon his people again a general desire for unity and love, an application to the state, such as the reviewer imagines, would be unquestionably successful. At the same time it would be a lovely thing to proclaim in our most solemn deeds for the settlement of church property, that we look forward with desire to such a blessed termination of our hateful divisions, and therefore we have much pleasure in introducing to our readers a second communication, bearing especially on that part of the subject.

* Vide Declaration of Faith, Church Order and Discipline of Congregational Churches.

ON SECTARIAN TRUST-DEEDS, WITH A CLAUSE TO RENDER THEM INNOCUOUS.

(To the Editor.)

DEAR SIR,—I have just risen from perusing, with equal surprise and pleasure, the Fourth article in the Eclectic Review for August, of which the running titles are—*Are we Protestants?—Drs. Wardlaw, Halley, and the Essex Ministers.*

The object of that article is to call attention to the hindrances which the trust deeds of dissenting chapels interpose to freedom of biblical inquiry and the approximation of christian sects;—a subject of immense importance, which from the able and candid manner in which it has there been proposed to public consideration, as well as from the evident direction of the current of opinion among evangelical Christians, will gain, I hope, immediate, serious, and practical regard.

I was once the minister of a chapel jealously secured to the Independents by the trust-deed, which limits the appointment by the following words:—"Such minister to be of the Independent persuasion respecting church government, and to hold, profess, and embrace, *ex animo*, the truths contained in the Westminster Confession of Faith, in the plain, literal, and grammatical sense thereof; and no such minister shall be nominated, elected, or appointed as aforesaid, unless, immediately before such election, nomination, or appointment, he shall solemnly declare in the presence of the members of the said church, or the major part of them, *his sincere approbation of the Westminster Confession of Faith*: And in case any minister to be elected, nominated and appointed as aforesaid, shall teach, preach, or propagate any doctrine in or out of the said meeting-house, contrary to the doctrines contained in the said Westminster Confession of Faith, * * * he shall be removed, and a successor appointed." Before my election I told the lady who gave the land and the original building, that I could not make the required declaration. "Then," said she, "the deed must be altered;" forgetting that nothing could alter it but an Act of Parliament. At my ordination I declared publicly that I could not subscribe to any thing but the Bible. Though my holding the pulpit was not strictly legal, yet, as it was cordially approved by the foundress, and by those who had subscribed most for the enlargement of the building, the circumstance never once troubled me for several years.

But after some time the respected foundress died. And after some years more, my theological views were so extended as to produce decided objection to some parts of the Westminster Confession, and a more confirmed dislike of sectarian distinctions and names. The terms of the trust-deed now galled my conscience; and this operated, along with other circumstances, to produce a state of health which obliged me to separate finally from an affectionate, united, and not unprosperous congregation.

Without entering on the general subject of the article just referred to, I will merely request your insertion of the following draught of a clause prepared for insertion in the trust-deed of a chapel lately built in very promising circumstances, in a rising town in the north

of Yorkshire. The absence abroad of an executor of one of the proprietors who sold the site, has delayed the completion of the deed; but the *principle* of the clause I send you is fully admitted by the gentlemen who have founded the chapel, though it may undergo some modification by a professional hand. As it will probably be some months before the terms are finally settled, I send you the draught nearly as first submitted to the founders a year ago, hoping that it will gain attention, now that the Eclectic reviewer has mooted the question, and will be adopted in principle, and in some improved form, by those who may act on the advice of the Rev. J. A. James, given in p. 512 of your number for August—*Build, build, build.*

The principle applies to *colleges* and *other institutions*, as well as chapels; and I will venture to express a respectful hope that those who have so nobly projected a new college in Lancashire, will act worthy of their characters and their times, by abstaining from rearing a new obstacle to the advance of millennial unity.

I give the clause below, and remain

Your's very respectfully,

August 13.

G. B. K.

Clause prepared for the Trust Deed of M—— Chapel.

- First Case.* AND UPON THIS FURTHER TRUST, That if there shall ever be a General Union of Evangelical Christians throughout England, so as to abolish sectarian divisions and names; or, if all or most of the Evangelical Christians in England, not stately worshipping in the national episcopalian establishment, shall form such a Union; or, if a majority of the Evangelical Christians of the said Independent or Congregational denomination throughout England, or throughout that part of England which is north of the rivers Humber and Mersey, shall unite with any other Evangelical Christians equal or superior in number to the Independents so uniting with the design and the general expectation of ultimately accomplishing such a union of all Evangelical Christians out of the Establishment, or of all absolutely, within the aforesaid northern part, or throughout the whole of England;—so soon as any of these cases shall exist, or at any time after, the Trustees of the said Meeting-house for the time being, or the major part of them, shall give notice in writing of the existence of that case to the Society of Communicants in the said Meeting-house; and within a year of this notice, but not within six months thereof, the said Trustees shall, with the knowledge of the said communicants, and the consent of three-fourths of such of them as shall be present at any meeting duly called for that purpose, make and execute a new trust-deed, with such alterations, omissions, or additions, as shall in the judgment of the said Trustees and Communicants, more effectually provide for the permanent appropriation of the premises to the use of such united Christians: AND nothing in this present deed contained and limiting the use of the said Meeting-house for the present to Protestant Dissenters of the Independent or Congregational Order, shall be of such force as to prevent any Minister of the said Meeting-house, or any Communicant therein, from labouring for the formation of, or for promoting any such union of Evangelical Christians.
- 2d Case.*
- 3d Case.*
- 4th Case.*
- 5th Case.*
- 6th and 7th Cases.*
- Notice.*
- Interval.*
- Consent.*
- New Deed.*
- Present Liberty.*

THE DUTY OF PROTESTANT DISSENTERS TO OPPOSE THE
AGGRESSIONS OF POPERY.

(To the Editor.)

DEAR SIR—Has not the time arrived when the different evangelical denominations of Protestants should unite in opposing, by moral and scriptural means, the activity and the delusions of Popery? I am not an alarmist; but still I think that *we*, the Protestant Dissenters, are in danger of becoming too indifferent to an evil which there is at least an *attempt* to spread more widely around us. The outcry against the Roman Catholics, which was raised for party purposes, has made us, who saw clearly through the objects of political churchmen, unwilling to attack the doctrinal errors of Popery, lest we should be considered the enemies of equal civil rights. The claims of the establishment were of such a character as to unite all who did not belong to it in resisting those claims; and the resistance which different denominations have made to church-rates, have furnished the railers in the endowed church with abundance of materials for accusing us of being friendly to Popery, or rather, that our hatred of *the Church* was so great, as to lead us to fraternize with Papists, whom our forefathers manfully withstood. It is true that we have united with Roman Catholics and others in opposing church-rates, in seeking the removal of felt grievances, in demanding equal civil and religious rights. But it is *not* true that we are friendly to the errors of Popery. But why has such a necessity arisen? None know better than the ascendancy-men, that it is the national church that has produced it. Let them cease to demand exclusive privileges—let equal rights be granted to all denominations, and, even in *appearance*, the union of Protestant Dissenters, *in resisting oppression, with those who hold erroneous sentiments*, will cease, because the reason which pressed them together will have ceased also.

Still, even though the just liberties of the various denominations may not be secured for some time to come, and we may be compelled to join with all in a similar condition with ourselves, whatever their religious opinions may be, in seeking our rights, we must beware of allowing that circumstance to keep us from the decided and frequent assertion of the great religious principles of Protestantism, in opposition to the destructive errors of Popery. If we now resort to this old-fashioned method of defending all that we hold dear in the religion of the Bible, we cannot justly be accused by the Roman Catholics of political hostility—with an attempt to crush them by law. We have abundantly proved the contrary, and even risked, in the estimation of some, our own characters as Protestants, by demanding for them civil rights equally with our own. They have taken advantage of the new rights granted to them to advance the interests of the papal see; their zeal is great; their influence is considerable in certain localities; the means they employ to gain proselytes are quite consistent with their avowed principles, and their success has led them to cherish the most extravagant hopes respecting the future. The semi-popery of Oxford seems also to present to them a cheering prospect, so that no period during the

last 250 years has appeared so favourable to the apostacy. In addition to all, there is a wide-spread ignorance of scripture truth among the masses of the people, and a spirit of latitudinarianism among the wealthy and educated classes of society, which render success to a certain extent more probable.

The question returns, is it not now the time when some means should be employed to counteract the activity of Papists? But what means can be employed? I make the enquiry in good faith. Let me state the position I occupy, suggest what has occurred to me as desirable in the present emergency, and request some of your correspondents to enter on the subject, and give us their counsel and suggestions.

In the town where I reside are two Roman Catholic priests. They are active, and attentive to their duties. Some wealthy persons of their congregation are zealous in co-operating with them, trying to bring nominal Protestants under the dominion of the priesthood. Large sums of money have lately been left at the disposal of their clergy in the county, for promoting Roman Catholic objects. One plan by which this is done, is to circulate gratuitously, or to sell at a very low price, sermons, letters, defences, protests, written both by priests and laymen, all exposing and denouncing the errors and divisions of the Protestant sects, complaining bitterly of misrepresentations, oppressions, and so on. Many of these publications are circulated fairly and openly, but many of them also *jesuitically*; Roman Catholic tracts being sometimes found under the covers of Protestant loan tract societies. These things are done to enlighten and convert the misguided Protestants.

Other means, still more available, are employed to train up children in Popish doctrines; and not the children of Roman Catholics alone. There is a free school, and education is offered to all, on the *principle* of the *national* schools. On Sundays, the young people who can be prevailed on to attend the catechetical service, are well trained in the leading points of difference between Papists and Protestants. From infancy, the delusion, the danger, the guilt of separating from the Holy Catholic church, are impressed on the ductile minds of the rising race. The *best* arguments in favour of their own religion are taught them. Thus advocates of Popery are being prepared for future moral contests with a rising generation of nominal Protestants, *unprepared*, ignorant alike of the real errors of Popery and the real excellence of Protestantism. Nay, may it not be said, that even the children of our Sunday-schools, and of Protestant Dissenters in general, are unable, *on the points at issue* between the two bodies, to cope with the trained catechumens of the Romish Priests. That this process will, in a few years, tell favourably on their schemes, cannot for a moment be doubted. I do not name these things as grounds of discouragement, but rather as reasons for devising some plan to counteract the prudent and determined efforts of those who are enemies to our holy religion. We dare not question, for a moment, the power of divine truth; but then it must be made known in such a way as specifically and directly to meet the attempts made to subvert it.

May I be allowed to say, that two things appear to me necessary

at the present crisis. First, that all evangelical Protestants should form a union, for exposing the errors of the papal system, by such moral and scriptural means as local circumstances and the peculiar character of the population may render necessary. Secondly, that our ministers, in their Bible-classes, and our teachers, in the Sunday-schools, should devote a part of the time allotted to religious instruction, to specific tuition on the main questions which divide the Roman Catholic from the Protestant Church. I do not mean the controversy at large, for that is not required; but those errors in Popery which are most plausible and deceptive, teaching the children to examine them by those Bible truths which effectually strike at the very root of the Popish system. If each teacher were furnished with a well-written manual on the subject, it would facilitate his labours, and render his success more probable. If no such measure be as yet practicable, surely a monthly address of a few minutes might be given by the superintendent or the pastor on some one point; such as, the right of all to read the Scriptures; auricular confession; absolution; the Romish distinction between mortal and venial sin; good works; the mass, &c. This would be information which, I fear, not one in a hundred of our children at present receives. Surely it is desirable to provide our rising population with weapons for the great struggle which is before them. This contest between truth and error is hardly yet begun; but we may lament, when too late, that we gave the enemies of truth an advantage which they eagerly seized. Every movement around us proves that great principles, affecting the very foundation of men's hopes for eternity, will be rudely, and learnedly, and jesuitically assailed. While we gird up our own minds to enter with good hope on this mighty warfare, let us do justice to our children, by preparing them for it also; for, probably, the chief struggle will be in their day. Let us not incur a censure from them, when they shall feel their inferiority to well furnished antagonists, or expose them to the charge of ignorance, on subjects which it should not be left for them to study in the midst of exciting controversy.

With regard to my first hint; I am aware that it is almost impracticable to secure the *union* of evangelical Protestants at the present time. Yet such a christian combination seems necessary, in publicly opposing by argument and information the assumptions and schemes of the Roman Catholics. I think I am only stating the truth when I say, that, as far as our own denomination is concerned, we are quite prepared to combine in such a movement; at least we have no church polity to prevent it, and no human authority to consult in the matter, before we give our hearts and energies to the work.

As to the second hint, we can begin at once. As the father of a family, I plead guilty of omitting a systematic attention to the instruction of my children on this specific question; and as a minister of Christ, I have not placed it before the rising generation so much as now appears necessary. My resolution is, to attend regularly and fully to the subject.

The topics now suggested deserve attention from us all in the present state of the church of Christ.

Your's, &c.

J. M.

REVIEW.

First Annual Report of the Registrar-General of Births, Marriages, and Deaths in England. Presented to both Houses of Parliament by command of her Majesty. Folio. pp. 126. 1839.

TEN years have not yet elapsed since our gifted friend, Mr. Joshua Wilson, published his forcible "Appeal to Dissenters, on their submitting to the Obligation imposed by Law, for the Religious Celebration of Marriage according to the Form prescribed in the Book of Common Prayer." This was the first vigorous attempt made to awaken Evangelical Dissenters to a sense of the dishonourable position they occupied, in submitting to the existing marriage law. That appeal was felt, and warmly responded to, and "The United Committee," for the redress of the grievances of Dissenters urged it upon the attention of Government and the country.

The disinterested opponents of this reform, whom we shall have to notice presently, embarrassed its advocates by urging many practical difficulties which, in a question of so much delicacy and detail, were quickly felt and frankly acknowledged.

After lengthened discussion, the United Committee resolved, "That we are convinced that without a uniform system of national civil registration of births, marriages, and deaths, upon liberal and enlightened principles, it will be difficult to supply effectual means of affording relief to Protestant Dissenters from the grievance of the present marriage law."

The Dissenters happily succeeded in convincing the Government of the importance of such a system, and they had the satisfaction to witness its adoption by an act of the Imperial Parliament, in August, 1836, and the new law came into operation on the 30th of July, the following year.

The highly interesting and important document which is now before us, exhibits the working of the new system during the *first* year of its operations, ending June 30th, 1838.

Although a large portion of the Registrar-General's Report and its ample Appendix is occupied with a detail of the preliminary arrangements, and with copies of circular letters, general rules, explanatory statements, &c. which were necessary to the organization of a national system, yet there is much, very much, to interest and inform the public in general, and to instruct and reprove Dissenters in particular.

While it is our pleasing duty to bear a prompt and grateful testimony to the ability and kindness manifested by Mr. Lister, the Registrar-General, in carrying into operation a law which had to endure the stubborn hostility of the whole ecclesiastical corps,

from the bishop to the bellringer, yet we must restrict our attention to the facts established by this Report respecting births, marriages, and deaths.

The following Table exhibits an abstract of Births registered in the four quarters of the year ending June 30th, 1838 :

	Males.	Females.	Total.
Quarter ending September 30, 1837 .	38,368	36,220	74,588
Quarter ending December 31, 1837 .	45,948	43,580	89,528
Quarter ending March 31, 1838 . . .	58,161	55,654	113,815
Quarter ending June 30, 1838 . . .	62,386	59,395	121,781
Year ending June 30, 1838	204,862	194,849	399,712

Upon this Abstract Mr. Lister observes—

“ There is undoubtedly some deficiency in the Registration of Births, even for the quarter ending June 30, 1838, but the deficiency is less than that which has long existed in the Registration of Baptisms. The Preface to the Population Abstract for 1831, shows that the mean average annual Registration of Baptisms for the years 1821 to 1830, both inclusive, was 375,349; and by application of the same method of calculation which has been employed with respect to Deaths, it will appear that the number of Baptisms registered in the year 1838, bearing the same proportion to the probable population of that year, would be 444,589. Now, the registered Births of the fourth quarter were 121,781, which multiplied by four, would exceed by more than 40,000 the estimated number of registered Baptisms for the same period. I am, therefore, justified in stating that, although the Registration of Births has not approached so nearly to completeness as that of Deaths, it has, since the commencement, made a considerable and progressive advance, and during the fourth quarter of the first year attained a superiority in point of numbers over the average Registration of Baptisms. Among the counteracting causes which affected it in the commencement, I may here mention the novelty of the measure—some indifference to the advantages which it conferred—much ignorance and *misapprehension as to its character and objects—and an extensive and stubborn opposition*. I need only point to the great increase in the number of entries in the third and fourth quarters of the first year, in order to show that those impediments to Registration have not continued to prevail against it, but that it has been attended with progressive success—a success which I attribute mainly to the diffusion of a true knowledge of the beneficial tendencies of the measure, and to the diligence and intelligence of the local officers by whom it is carried into execution.”—pp. 13, 14.

Our readers will observe, that we have marked in italics some of the counteracting causes, because they merit the reprobation of every friend to national improvement. Can it be a matter of surprise that *much misapprehension* should prevail, when the clergy throughout the land, who are bound to use their utmost influence to give

efficiency to the enactments of the State, allowed themselves, not only from the pulpit, but also from the press, in the form of official notices, to assail the new law with the utmost bitterness. Throughout the country, and in the metropolis also, notices like the following were to be seen placarded on the church doors, and which, indeed, betray "a stubborn opposition"—"No persons are obliged to Register their children with the public Registrar, or to give information of the birth of a child. But all persons, and especially the poor, are reminded that they may take them to church and have them baptised and registered without any fee, as the custom has always been."

Yes, they might be *registered*, without any fee, but were there no fees for baptism? Take up the "Return of Surplice Fees and Parish Register Fees" from the clergymen and parish clerks of the metropolis, printed by order of the House of Commons, August 4th, 1834, and then the secret will be disclosed. Here it will be seen that from fees paid at baptisms, marriages, and funerals alone, the clergymen and clerks of large parishes receive a handsome stipend. We present our readers with a list of the best of them, to explain the *disinterested* character of that opposition which the ecclesiastical authorities have raised against this national measure.

Parish.	Minister.	Clerk.
St. Mary, Newington - - -	- £453 - - -	- £177
St. Mary, Islington - - -	- 470 - - -	- 100
St. Mary, Whitechapel - - -	- 473 - - -	- 110
St. Dunstan, Stepney - - -	- 564 - - -	- 150
St. George, Bloomsbury - - -	- 530 - - -	- 121
St. Leonard, Shoreditch - - -	- 672 - - -	- 219
St. Andrew, Holborn - - -	- 700 - - -	- 170
St. James, Westminster - - -	- 761 - - -	- —
Paddington - - -	- 882 - - -	- 139
St. Pancras - - -	- 1146 - - -	- 412
St. George, Hanover Square - - -	- 1436 - - -	- 209

How can the clergy dream that with such facts as these before them, shrewd intelligent Englishmen will give them credit for purity of intention in their bitter hostility to the law?

From an able and interesting letter of Mr. Finlaison, Actuary of the National Debt Office, addressed to Mr. Lister, and inserted in the Appendix, we make the following extract respecting the proportions of Baptisms within and without the established church.

"The population of this country who solicit baptism according to the rites of the Established Church, are of two classes:—

"1st. The vast majority who are professedly members of the Church.

"2nd. A minority of Protestant dissenters of the Methodist connection, and perhaps some other sects.

"The population who reject baptism in the Established Church are also of two classes:—

"1st. Religious dissenters, especially Roman Catholics, who baptise in their own chapels, and the no less respectable societies of Baptists, of Friends, &c.

"2nd. A number far from inconsiderable, who are reckless of baptism, and devoid of all concern for religious rites.

"To those who feel any interest in considering the relative amount of dis-

senters in general to the members of the Church, it may be desirable to speculate how far the last class of the first sub division is, or is not, balanced by the last class of the second. I shall only proceed to show the relation between those who solicit and those who reject baptism in the Established Church. But among the infants of the former there is a proportion well ascertained who do not live to the age of baptism,—little blossoms which fall to the ground almost as soon as they see the light, much the larger part being males.

“ In the decade ending in—

	1811		1821		1831	
	Males.	Females.	Males.	Females.	Males.	Females.
The baptisms in the Established Church were }	1,468,677	1,410,229	1,664,557	1,500,510	1,917,444	1,836,049
Add young infants deceased of this class	57,975	42,364	57,900	47,780	70,182	55,153
Total of this class	1,526,652	1,452,593	1,721,817	1,638,290	1,987,626	1,891,204
The births were as already shown	1,403,308	1,715,003	2,030,784	1,940,831	2,416,873	2,290,608
Then out of every 1,000,000 of births, there were baptised	846,547		844,117		822,402	
And not baptised in the Established Church	153,453		155,883		178,598	

“ From this it would appear that the number who rejected baptism in the Established Church was almost the same during the first twenty years, but was somewhat on the increase between 1821 and 1831.

“ We shall see whether the marriages and the baptisms kept the same proportion in each of these three periods; observing that the marriages should be increased by 1 per cent. for those which escape registration, such as marriages on the borders of Scotland, in foreign places, between English persons, and among the Quakers, Moravians, and Jews.

“ In the decade ending in—

	1811	1821	1831
The marriages so increased were - - - }	840,472	919,530	1,062,616
And the baptisms of both sexes were - - }	2,878,906	3,255,067	3,753,493
Then for every 100,000 marriages, the baptisms were - - - - }	342,534	353,992	353,231

“ Here it is evident that the baptisms and the marriages were in the same proportion to each other from 1811 to 1831, while at the same time the births which were not baptised in the Church was in the last decade on the increase. Whether this is owing to the gradual influx of Irish Roman Catholics who marry at home, but give birth to children in England who are baptised in their own chapels; or whether it be owing to the gradual increase of an irreligious population which neglect marriage and baptism both together, is matter for serious speculation.”—pp. 61, 62.

We have little doubt that under the operation of the new law the number of baptisms will continue to decrease, for it has been one of the mischievous results of connecting a legal record with a divine ordinance, that the multitude have observed the latter for the advantage of the former, and have blindly submitted to a religious rite to secure for their offspring a civil benefit.

In 1653, Cromwell's short Parliament enacted some regulations to secure a faithful record of “ marriages, births, and burials,” and ordained that in every parish the inhabitant householders should

elect "some able and honest person" to be the "parish register."^{*}

Now in connection with this new law there is a curious fact recorded by Captain Graunt, a Fellow of the Royal Society, "that until the year 1642, the *burials* were but equal with the *christenings*, or near thereabouts; but in 1648, when the differences in religion had changed the government, the *christenings* were but two-thirds of the burials. And in the year 1659, *not half*, viz.—the burials were 14,720, (of the plague but 36,) and the *christenings* were but 5670."† This therefore proves, beyond doubt, that not one half of the people, at that period, attached any importance to the ordinance of infant baptism as such, and having obtained a civil registry, the religious rite, with which it was so unwisely joined, fell into neglect.

Anti-pædobaptist opinions, we imagine, are by no means so influential in this country now as they were in the days of the Commonwealth, yet, as an enlightened scriptural adherence to the ordinance of infant baptism, has fallen very far short of its ceremonial observance, so we must expect that now the secular motive to conformity is removed, it will be found, as Mr. Finlaison states, that "a number, far from inconsiderable, are reckless of baptism, and devoid of all common religious rites."

Nor is the manner in which the Episcopal clergy practice and enforce this ordinance likely, in our opinion, to extend its observance; for, on the one hand, while they continue to receive fees for the administration or registry of baptism, they are exposed to the imputation of pleading for this rite with a view to their own pecuniary advantage, and on the other, were their fees renounced and their motives free from suspicion, their notions of its spiritual regenerating efficacy are not likely to be received by a people who can read and understand the doctrines of the New Testament. To save the ordinance of infant baptism, therefore, in the Church of England, it must in future be divested of all secular advantages, not only to the recipient, but to the administrator, and must be urged, not as a Popish sacrament, but as a seal of the covenant.

But we must return from this digression to the second part of this valued document—we mean that which relates to *marriages*.

When it is recollected that the new marriage act was passed for the relief of the nonconformist communities of England and Wales, which amount to more than 8000 congregations of all denominations, it might have been expected that at least 7000 would have been registered for the performance of marriage. Such, however, we are ashamed to own, has not been the case.

Three years ago we computed the number of nonconformist chapels belonging to each denomination, and regarding that estimate as sufficiently correct for our present purpose, we insert it, with the numbers of chapels of each denomination that have been registered for the performance of marriage.

* Burton's Parliamentary Diary, vol. i. p. 39. n.

† Natural and Political Observations on the Bills of Mortality. 12mo. 1665.

Denomination.	Total No. of Chapels.	Number Registered.
Presbyterians, including the Unitarian Body	223	135
Independents	1840	547
Baptists	1201	264
Wesleyan Methodists	2818	82
Calvinistic ditto	427	12
Miscellaneous	1515	20
Roman Catholics	416	197
	8440	1257

As our Wesleyan Methodist brethren are now so devoted to the interests of the Established clergy, we cannot wonder that not a thirtieth part of their chapels have been registered for the celebration of marriage. Amongst the older nonconformists, it will be seen that the Presbyterians have availed themselves most extensively of this privilege in proportion to their numbers, which was to be expected in a body which includes many Unitarians, who, of course, dislike the trinitarian character of the church service. But while more than half of the Presbyterian places are registered, we regret to record that not *one-third* of the Independent chapels, and of the Baptist chapels not *one-fourth* in the kingdom, have been registered! So that during the year ending June 30th, 1838, there were only 4,280 nonconformist marriages, while there were 107,201 according to the rites of the Established Church.

Now as this proportion may be imagined by some persons unacquainted with the feelings of dissenters on this subject to supply an index to the relative numbers of churchmen and dissenters, it will be necessary to enter upon some explanations.

It cannot be denied that the resolution of the government to retain the provision of the 6th section of the Act for Marriage, which orders the publication of banns at the Board of Guardians of the Poor, at their weekly meetings, on three successive weeks, was felt by many dissenters to be an insult, and is resented as such. That it has been employed for that purpose, must be acknowledged by all who have read the High Church and Tory periodicals, whether diurnal or quarterly; and it is greatly to be deplored that what Her Majesty's liberal government intended as a generous concession, should be regarded as a gratuitous insult.

We must, however, remind our somewhat sensitive friends that the publication of banns at the parish church is no very pleasant process, supplying, as it does, news for all the gossips in the parish, and that, as under the old law, respectable persons escaped from this exposure to the criticisms of their busy neighbours by obtaining a licence, so dissenters may now escape from the *thrice* repeated announcement at the Board of Guardians, and in most cases altogether, by obtaining a license of the Superintendent-Registrar. But here the jealousy with which dissenters regard every thing that trenches, however slightly, on perfect civil equality, again meets us. "A licence from the bishop," say our friends, "would permit of an immediate marriage, without any publication at all, but a license from the Registrar-General requires, if practicable, one notice at the Board of Guardians,

and the lapse of seven days before the marriage can be consummated. Thus an advantage is given to the churchman, which the dissenter ought equally to enjoy.^b We entreat our dissenting brethren not to seek equality with churchmen in evil. The system of episcopal license is essentially vicious and ought to be corrected, and it would have been unworthy of the patriotism and intelligence of the dissenting gentlemen who corresponded with government on these enactments, had they required that the new law should be deformed by a clause so favourable to illicit marriages.

A case recently appeared in a weekly paper that will illustrate this. An opulent Jew gave notice of a marriage by license to the Superintendent-Registrar of the Strand Union district, with a lady of the Israelitish nation. During the *seven* days which must elapse before a marriage can be consummated, even by license, the Superintendent received a notice from the secretary of the Jewish synagogue to which the parties belonged, stating that they were within the prohibited degrees of consanguinity ordained by the Mosaic, and confirmed by the canon law. The Superintendent informed the Jew of the objection, who did not therefore abandon his purpose, but repaired to Doctors' Commons, obtained the bishop's license, and the following morning was married to his Jewish bride, according to the rites of the Christian church! Who does not perceive in this transaction the superiority of the new to the old system, and the need there is of maintaining the former and of correcting the latter to preserve the laws of God and of the country inviolate?

Others have felt that the government ought not to have required a fee of three sovereigns for registering a place of worship, by which a tax amounting to about £4000 has been already imposed upon dissenting churches. There is another class who object to the place of worship being used for marriage, and choose to go to the office of the Registrar to contract it, but conscious that it would be very like an atheistical contract without any religious service at all, they make the Registrar's office for the time being a place of worship, by the performance of some acts of devotion there, which they have refused to perform at their own chapel.

While the high dissenters have refused to license many of their chapels on these and similar grounds, we regret to own that another party, who may be truly called low dissenters, affect to treat an act of occasional conformity to the rites of the established church as a very trifling affair, and therefore choose to sacrifice their consistency rather than hazard that gentility on which they greatly pique themselves.

Surely individuals of this party have never reflected upon the false position they occupy, when they voluntarily bow at an altar they have renounced, and receive the rites of marriage at the hands of a clergyman whose ministry they have forsaken. How mean must such conformists for fashion sake appear in the eyes of such a clergyman, whose regard for a handsome gratuity must be the strongest, the only motive to restrain the open expression of his contempt. Besides, we conceive no well informed dissenter can reflect upon the form of words in which he will be required to address his bride without feeling that their lawfulness is extremely doubtful. "*With*

this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST." These declarations are always equivocal and obscure, and often are known by the parties to be false, and combined as they are with a solemn formula, which was appointed by our divine Redeemer himself to be used in his ordinance of baptism alone, approach very near to that which is profane.

Then what can the pastor of these fashionable conformists think or feel at their conduct? Surely, if he possess a well-regulated mind, he will say, "These parties profess to value my instructions—to join in and to enjoy my prayers—they receive from my hands the memorials of the Saviour's love, and they solicit my advice in matters that affect their welfare; and now, when they are about to perform the most important act of their lives,—an act which assuredly should be sanctified by the word of God and prayer—an act at which the law of the land permits me, as their pastor, to preside, and to blend my sympathies and prayers with theirs,—they are about to drive to the parish church, because it will be thought more genteel!" Warm and frequent as the professions of regard to their pastor or to their principles may be, it is obvious that both will be abandoned rather than encounter what they imagine they shall have to endure, "the world's dread laugh." But let such persons know that intelligent and thoughtful men respect consistency above all things. Who ever laughed at the wealthiest members of the Society of Friends because they drove to their own Meeting to contract their marriages rather than to "the Steeple House?" The laugh, they may be assured, is on the other side, when nonconformists affect gentility by a sacrifice of principle.

But we imagine some of our readers may protest that it is not for the sake of appearances, but because they have objections to the service at their own chapel that they propose to go to be wedded at church. Well, we will answer the only two reasons we have ever heard in defence of such conformity.

One is, that the Registrar is some mean person, whose share in the service is supposed to lessen the respectability of the wedding party. It is due to the Registrar-General to quote the following passage from his Report, which evinces a commendable anxiety that persons should be appointed as the Registrars of marriage who would be acceptable to their dissenting neighbours.

"I stated, moreover, that the Registrar of Marriages ' (unlike the Registrar of Births and Deaths, whose duties are applicable to the whole population within his district, without distinction of sect), will act almost exclusively in connexion with persons who do not conform to the Church of England; ' that ' it is proper that this circumstance should be borne in mind in carrying into effect the provisions of the Act for Marriages in England; ' and that I therefore recommended that, in their selection of fit persons for the office of Registrar of Marriages, they carefully consider whether they will be likely to conform to the spirit of that statute, and, in the faithful discharge of their duties, conduct themselves in a manner acceptable to those with whom they would be brought into contact; and that they should not select persons whose acts or declared opinions might reasonably cause them to be regarded with unfavourable feelings by those at whose ordinances it would be their duty to attend."—p. 3.

These genteel folks, who shrink from contact with a Registrar of Marriages, because he may be a collector of taxes or what not, forget that when at church they are brought into equal contact with the parish clerk, and without pretending to disparage the members of an ancient and worshipful fraternity, we are prepared to challenge a comparison of the eight hundred registrars of marriage as to intelligence, moral character, and good standing in society, with an equal number of that body who are described by a term in its own nature contradictory, we mean the *lay-clerks*!

The other objection, and possessing equal force, is, that on such an occasion the parties would like to know what is to be said to them, and what they are to say. This they can learn beforehand in the Prayer Book, if they go to church; but if they are to be married at chapel, it will be left entirely to the discretion of the minister. This is not quite correct, for the Marriage Act prescribes the words of the declarations which the bride and bridegroom are to utter, so that it cannot be fairly alleged that the parties about to wed do not know what they will be required to say. And then as to what may be said to them by their respective pastors, we have only to observe, that if they can trust to their discretion in public addresses to God, they may surely rely on it in their addresses to their fellow-creatures. The rubrick of Edward VI. required that after the gospel in the marriage service there should "be a sermon, wherein ordinarily the office of man and wife shall be declared, according to Holy Scripture." It was, therefore, the judgment of the Fathers of the English Church that some scriptural exhortations should be addressed to the wedded parties. Now the habit of exhortation, which is early formed by dissenting pastors who are called to officiate at the administration of Baptism and the Lord's Supper, and at the burials of the dead, without the assistance of public formularies, assuredly fits them to deliver an address both scriptural in its character, and appropriate to the circumstances of the parties concerned.

By these observations our readers will be able to account for the fact, that a great body of the dissenters have not availed themselves of the privilege which an enlightened parliament has conferred, and why they allow themselves to continue servile tributaries to that very order which has employed all the means in its power to deprive them of the right, or to pour contempt upon its exercise.

Were dissenters true to themselves, their social influence would be greatly increased. In the case before us, if they only displayed a becoming spirit, every chapel would be licensed for marriage, not only in the larger towns, but also in the villages. The consequence would be, that the first wedding at the meeting-house would practically explain to the surrounding rustics what at present they so little understand, that the dissenters are no longer that proscribed sect which the petty tyranny of parochial authorities have so often described them to be. Besides this, the ministrations of their pastors on an occasion so interesting, would bind still closer the connection between them, and especially at the marriages of the

poor, when they decline to accept any gratuity for their services, and thus, by a disinterested benevolence, gives emphasis to their pastoral exhortations.

In fact, we regard it as a most short-sighted policy, to permit either resentment against the imperfect laws of the state, or a regard either to the flatteries or the frowns of the church, so to influence us, as to neglect a rite which, when consistently observed in our own churches, must be alike honourable and edifying.

We have left ourselves but little space to consider the remaining portion of the Report, which relates to *Deaths*, and which we regard as possessing the highest value in all questions of vital statistics. By a most judicious arrangement with the leading members of the medical profession, a scientific account of the cause of death in every instance of mortality has been secured, which will throw great light upon the extent and locality of diseases. The more salubrious or unhealthy districts of the kingdom are also indicated by the very accurate tables which are found in the Appendix, and we have little doubt that far greater exactness will be secured in future calculations of annuities and life insurances, not only by a regard to the constitutional infirmities of the individual, but also to the state of health in the locality where he may permanently reside.

In conclusion, we must congratulate her Majesty's government and the country on the production of this national document, which we regard to be highly creditable to the parties by whom it has been prepared, invaluable to the students of vital statistics, and not a little satisfactory to that party who were happy enough to urge the senate of this kingdom to adopt so enlightened a measure of practical legislation.

The Natural History of the Sperm Whale ; and a Sketch of a South Sea Whaling Voyage. By Thomas Beale, late Surgeon to "The Kent," &c. Post 8vo. London : J. Van Voorst.

OUR readers need not imagine that we are about to enter upon a discussion of the anatomical form and peculiar habits of the cetaceous tribes, or to descant upon the enterprise, capital, and industry that are employed in the whale fisheries of the North and South Pacific Ocean. Their attention is invited to this work, solely on account of some statements, or rather assertions, contained in Mr. Beale's appended narrative, which relate to the state of the inhabitants of some of the South Sea Islands, to the missionary operations carried on amongst them, and also to the personal characters of some of our brethren engaged in that service.

Mr. Beale held the office of surgeon successively to two whaling vessels employed in the Pacific Ocean, and having a tolerable knowledge of natural history, a habit of attentive observation, and a happy talent for description, he has narrated in a lively, graphic, and agreeable style his personal adventures, and altogether has produced a very interesting and instructive book. It is, however, with those parts which refer to the missions in the islands that we have to do ; and it is impossible to avoid the suspicion which these por-

tions of his narrative excite; that his tastes, habits, and opinions are those which too commonly belong to the surgeon and the sailor; a compound of that scepticism which unsanctified science generates, and of that libertinism which a roving and almost a lawless life cannot fail to excite.

In this author's narrative we therefore detect an ill-concealed disposition to lay every evil—social, moral, or physical, at the door of *absent* missionaries; for his natural good temper has led him to speak candidly of those with whom he had personal intercourse. His credulity (so characteristic of seafaring men,) seems also to have been quickened by that dislike and jealousy with which they regard our missionaries, so that he not only has credited but also published as facts, the false or exaggerated reports of disaffected hangers-on, who linger about the sea-ports of the islands, and often convey their slanders in a jargon neither English, French, nor Polynesian.*

He first met with christian missionaries, and with the fruits of their labours, at the Sandwich Islands, where he was greatly offended by the strict observance of the Sabbath, and therefore eagerly retails at second or third hand some gossip respecting the "tyranny," "intolerance," and "oppression" of the missionaries there. We shall leave, however, our American brethren to defend themselves, (as we are persuaded they are well able to do,) if indeed they think it worth the trouble.

His second and final meeting with missionaries was at the Leeward or Society Islands of Raiatea and Borabora, which he visited at a time when their state was thus described in the Report of the London Missionary Society for 1833.

"The agitation and disorders occasioned by the war, in which the inhabitants [of Borabora] appear to have taken an active part, has greatly encouraged the profligate and licentious portion of the community, has interrupted the attendance at the school, and painfully counteracted the labours of the missionary. While Mr. Platt was absent for the purpose of conveying the children of the Leeward Islands to the academy, the extensive use of ardent spirits was revived, and followed by much intoxication and vice. At his return the school contained only 40 scholars, and he did not expect that 100 members would continue in church fellowship."

On anchoring at Raiatea, Mr. Beale discovered that "the natives of these islands, like those of most others of the South Seas, possess a great fondness for rum, and indeed for ardent spirits of every kind," a taste which, we presume, it is well known the islanders of the South Pacific possess in common with those of the North Atlantic. "But," he continues, "many of them being under

* Of this a specimen is afforded at p. 372, where he says, "Although our conversation was carried on in a mixture of languages, we managed to understand each other pretty well," and the effects of this mode of intercourse may be traced in his erroneous information on points not affected by his previous predilections, and with which, as a navigator, he ought to have been well acquainted, as when he calls the island of Raiatea by Cook's designation of it "Ulitea," and then says (p. 365) that the harbour is called "Riataea."

the controul of the missionaries,* they endeavour, and with much success, to disguise their passions for things of such a nature from the observation of these stern monitors, the attempt at which often leads them to make use of a great deal of artful dissimulation, which the following anecdote will exemplify." (p. 365.)

The "anecdote," occupying four pages, is too long for us to extract, but the substance of it may be given in a few words. The surgeon exults, with no little self-gratulation, in his cleverness in having prevailed, by repeated invitations, on a man and a woman, whom he is childish enough to call a "chief" and a "queen," to partake with himself and the captain of his vessel of the contents of two bottles of rum, and in having then taken possession of some mats belonging to the latter in payment for the liquor. The next day, on entering the woman's house, he saw her engaged in what he supposed to be an act of prayer, and the reader may either believe that her frailty was overcome by too powerful a temptation, or acquiesce in our author's conclusion, that she was a "specimen of a savage religious hypocrite," exhibited where there were none to applaud her religion or to be deceived by her hypocrisy.

Leaving Raiatea, our author proceeded to Borabora, where he not only saw the people addicted to intoxication, but also, "to my astonishment," he says, "I found that these islanders, which [who] I had been led to suppose, from accounts written and verbal, were in a state of considerable religious civilization, were at war! having had three engagements, within the last eighteen months, with the natives of an island called Otaya, [Tahaa] one of the same group, and in sight of Bolabola, [Borabora] in the last engagement with whom, the Bolabola men having invaded Otaya, were driven off with the loss of between twenty and thirty killed and wounded." (p. 374.) After a detail of wounds, disease, and misery, such as accompany war in every part of the world, and from which he jumps to the conclusion, that they "are at the present time in a worse state than ever they were before," he sagaciously asks, (p. 383,)

"If expeditions, having for their object the moral or religious education and improvement of these islanders, are still to be sent out at the expense of our liberal and well-meaning fellow-countrymen, is it not high time that a different system should be pursued, by which we should have a better chance of promoting the extension of the above objects, finding that the old system, after having been persevered in with great obstinacy for forty years,† has entirely failed?"

In all ages there have been men of weak understandings, strong prejudices, and hasty judgments; and therefore it is not very difficult to imagine that some ancient disciple of Galen, say of the first century, being permitted to traverse our earth again at the begin-

* Of whom, it may be remarked, not one was at this time resident in Raiatea, Mr. Williams, the missionary belonging to the station, being absent on a voyage to the Hervey Islands, and Mr. Smith, who had just arrived in the islands, being there only on a short visit.

† This is a mistake. Missions had existed at the Society or Leeward Islands only *seventeen* years at the time of our author's visit.

ning of the nineteenth, visited the shores of a certain island in the Atlantic Ocean, generally supposed to be "in a state of considerable religious civilization." Let us suppose that he landed at one of its sea-ports during the height of the war which then raged, and, looking round on the crowds of drunken sailors and abandoned prostitutes that thronged the beach; or, gazing on the mutilated limbs, the languid frames, and the death-stricken countenances of soldiers just returned from some expedition like that to Walcheren, while all around are fatherless children and hopeless widows, some in the squalidness of poverty and grief, and some in the degradation of vice and crime, and we can fancy his exclaiming,

"Is not this the island to which that liberal and well-meaning, but despicable sect, the Nazarenes of Italy, Gaul, and Iberia, sent men to preach the dogma of salvation through the crucified Galilean, and to turn the barbarous inhabitants to the practice of what they called virtue? Yet I find that their converts are now at war with Gaul, the country that lies within sight of their own shores, from which some of their teachers come. In this fearful struggle thousands of the natives have been killed, and how great are the miseries of those that survive! Surely these islanders are in a worse state than ever they were before this new faith was brought amongst them. Is it not high time that, if means are to be taken for their improvement in piety and virtue, that a different system should be pursued, by which there would be a better chance of promoting these objects, especially as the old system, after having been persevered in with great obstinacy, (nor for *seventeen* but) for *seventeen hundred* years, has so entirely failed?"

Convinced as we are that the preaching of the Cross is the only effectual remedy for the woes and vices of our fallen nature, under every meridian and in every clime, we have no fear that "our liberal and well-meaning fellow-countrymen" will be at any loss for an answer to the actual question of this modern Christian by courtesy, or to the supposed interrogations of the ancient heathen sophist. It will, however, be satisfactory to them to know, that since 1832, (the period of Mr. Beale's visit) war has entirely ceased among the inhabitants of the Leeward Islands, order has been restored, temperance has again begun to prevail, and the Society Islanders, though doubtless very far from being a community of saints made perfect, have among them many who justify the charitable hope that they belong to the "general assembly and church of the first-born, whose names are written in heaven."

The following observations of Mr. Beale, on the character and labours of a long-tried agent of the London Missionary Society, are deserving of notice.

"I am sorry to say, that out of the many missionaries whom I had the opportunity of seeing, or whom I have heard,* only one possessed the goodwill

* Of "the many missionaries," by far the greater number must have been those of whom he *only heard*: those whom he saw, amounting, according to his own showing, to *two*, Mr. Platt and Mr. Smith, the latter of whom having then

and love of the natives among whom they resided; and he obtained his popularity with these people in the same manner as a really good and religious man would among us. His name was Platt, and I had the honour of his acquaintance at Bolabola, one of the Society Islands. He had accomplished some good; and although the natives of this island had not much improved by the coercive measures of the present missionary principles, still they could not help admiring the honesty of the man who exemplified by his actions the nature of his creed, and showed by his good works the practice of true piety, as was declared to me in frequent conversations with the natives among whom he lived, and acknowledged by them with fervent expressions of gratitude. They stated in a most emphatic manner that he was beloved by all, their own words being, 'O Miki Platt very good man.' Alas! how different from all that I had ever heard before from other natives, who invariably state to all new-comers, 'O mikanary no good.'—p. 242.

The "natives" alluded to in the last clause, will be found, on consulting the author's narrative, to have been the refuse of the large population of the Sandwich Islands, whose friendship with vice and sailors, had made them the enemies of purity and the missionaries.

Again, he says—

"On the afternoon of the same day, I had the pleasure of meeting with Mr. Platt, the English missionary, who was residing here, with Mrs. Platt, and his family of two sons; and I have much pleasure in bearing testimony a second time in this sketch to the excellent character which he bore among the people with whom he was sojourning. Far from his own country and friends, he was labouring in these distant regions to establish their belief in that faith, which, had they properly accepted, would have placed them in that social state and happy association with each other that would have made them beings progressive, and not retrograde—beings of light, of peace, of happiness—by which their brutish idols would have been broken, the horrors of their sanguinary wars mitigated, and some limit placed to their shocking depravities, many of which have greatly increased since their first connexion with Europeans. But to give them those blessings, Mr. Platt had struggled with the hydra of the darkest ignorance; not only had he inculcated the precept, but he had demonstrated the virtue of his creed by the example of his own acts, and yet he had only succeeded with a few whom he thought he could claim as faithful followers."—p. 377.

In the sentences following the above extract, our author laments that Mr. Platt's efforts were counteracted by the people beholding the conduct of "many pretenders to the character of christian apostles" sent out from England, against whose "cupidity, tyranny, and criminality" he bitterly inveighs, though he is "far, very far, from an intention of casting any reflections on the general character of perhaps as ardent and devoted a body of christian missionaries as have ever assisted in spreading the voice of the gospel in distant lands." Knowing that missionaries are men surrounded with temptations and of like passions with ourselves, we should have thought it our duty to transfer this philippic to our pages, and to commend it to the serious attention of all whom it may concern, did we not feel greatly perplexed to discover the anonymous "many" to whom the remarks might apply; but since we find that Mr. Platt was the

only just arrived in the islands, had been continually voyaging from one island to another, with scarcely time enough to acquire the language, and was shortly afterwards obliged, on account of his wife's health, to retire to New South Wales.

only missionary at Borabora, at or near that period of Mr. Beale's visit, and that *all* the other English missionaries, in *all* the other islands visited by our author during the *whole* of his voyage, shrink into the person of the temporary resident, Mr. Smith, we are compelled to conclude that this harangue originated, not in authenticated facts, but in Mr. Beale's natural horror of *unseen* missionaries, and that it attained its present shape and size when its author laboured under a fit of the *cacoëthes scribendi*. There is, however, we believe, some foundation for what he says (at p. 379) respecting the compulsory attendance of the people on public worship, which we think ought by all means to be remedied by the direct interference of the missionaries. As this applies chiefly, if not entirely, to the Sandwich Islands, where there are no English and only American missionaries, we are not in full possession of the facts of the case, but we may be safe in assuming that it is *not* with the ridiculous frequency he *affects* (p. 380) to believe.

At page 376, he finds fault with the different missionary societies for not sending out medical aid, apparently ignorant of the number of medical missionaries that have gone and are going from England and America, and also of the fact, that in uncivilized countries the missionary is usually the benefactor and physician of the people.

Experience, as well as revelation, teaches us that human nature, at its best estate, is altogether vanity, and that this remains true even with respect to those who have "escaped the corruption that is in the world through lust." We are, therefore, in no way prepared to defend every act of the directors of our missionary institutions at home, or of their self-denying agents abroad. The former often deliberate and determine with very imperfect knowledge of the case, and the latter are surrounded by temptations and difficulties peculiar to a residence with barbarous tribes and in foreign climes. Nor are we prepared to believe, in spite of all analogy and evidence, that a restored Eden is to be found in the bosom of the southern ocean; that the great majority, if not the whole, of the natives of its christian isles are decidedly converted to God because they have assumed the christian name; or that those who are really the sincere followers of the Lamb are of angelic perfection, though but yesterday converted from idolatries and vices that were identified with all their personal, domestic, and social habits, and which formed for many years the very elements of their being. But, on the other hand, we must warn our readers and the public against crediting the statements of men who regard the restraints which Christianity has imposed upon the licentiousness of the natives as an infringement upon their natural rights, and who, to revenge their disappointed carnality and covetousness, are prepared to give currency to slanders against the missionaries, the most injurious and improbable. We repeat our warning, because the public press in this country, at the present time, is, to an alarming extent, under the influence of papists and *semi*-papists, who believe that heathens can never be truly converted to God but by "the legitimate successors of the apostles," and who, therefore, will gladly quote these libels against the missionaries of the British and American churches, to sustain the monstrous

theory, that saving grace can alone be dispensed by "that succession of men who derive authority in unbroken series from the first teachers of the faith, for the continued preaching of the gospel and the administration of the ordinances." If, therefore, our readers should, ere long, find in the organs of Oxford or of Rome, the authority of M. Moerenhout or of Surgeon Beale quoted to sustain such allegations, let them recollect that Dr. Wiseman attempted to uphold similar charges by the veritable authority of Captain Kotzebue, and that the real value of the testimony of these more recent witnesses has been shown in our pages.

CRITICAL NOTICES.

BOOKS OF DAILY MEDITATIONS.

1. *The Christian's Daily Treasury: a Religious Exercise for every Day in the Year.* By Ebenezer Temple, Rochford, Essex. Second Edition. pp. iv. 464. 12mo. cloth. Ward, London.
2. *The Pilgrim's Staff, and Christian's Daily Walk. A Series of Meditations, Illustrations of Holy Writ, Occasional Prayers, &c. for every Morning and Evening throughout the Year.* Compiled from the Writings of the Primitive Fathers, the Early Reformers and Divines, chiefly of the Church of England. By Henry Smith, of King's College, London. pp. iv. 376. 12mo. cloth. Ball and Co. London.
3. *Evening Meditations; or a Series of Reflections on Various Passages of Holy Scripture and Scriptural Poetry, for every Day in the Year.* By the Author of the "Retrospect," "Morning Meditations," &c. &c. pp. viii. 366. Nisbet and Co. London.
4. *Select Meditations for every Day in the Year; being consecutive Portions from Sermons by Edward Reynolds, D. D. Bishop of Norwich. With suitable Texts of Scripture prefixed. Arranged and edited by the Rev. Cornwall Smalley, M. A. Vicar of Brailes, Warwickshire, and Minister of Bayswater Chapel.* pp. xvi. 296. 12mo. cloth. Burns, London.
5. *The Christian's Every Day Book.* By the Rev. J. D. Krummacher, of Elberfeld. From the German, by Samuel Jackson. pp. 386. 12mo. cloth. Hamilton and Co. London.
6. *A Daily Treasury for the Christian, consisting of Texts of Scripture, with appropriate Selections from our best Christian Poets, for every Day in the Year.* By a Lady. pp. iv. 323. 12mo. cloth. Longman and Co. London.

"DAILY Meditation" on imperishable, celestial things, is both the duty and the privilege of every Christian. Whatever may be his station or pursuits in this life, his heart is prepared by divine grace to rise above the transitory possessions of the present world, and, with steadfast faith in "the glorious gospel of the blessed God," to "look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

Helps to meditation and devotion must, therefore, be truly acceptable to the man of God; and happily for him, works of this class now greatly abound, from the splendid volumes of "Morning" and "Evening Exercises" by Mr. Jay, to the miniature pocket book of "Daily Food" by the Religious Tract Society. There is, however, some danger lest the use of works of this class should supersede the devout and daily perusal of the Holy Scriptures.

As may be expected, the volumes we now introduce to our readers are characterized by various degrees of merit, and we shall, therefore, offer some brief notices of them in order.

The Christian's Daily Treasury is truly valuable: its papers are original, and they are soundly evangelical, greatly adapted for edification, especially to invalids and aged Christians.

The Pilgrim's Staff is well suited to aid the servant of God in his holy walk through this world to the kingdom of heaven. It contains a choice collection of the most beautiful and edifying passages from a great number of divines and distinguished authors; not a few from the pens of nonconformists. Mr. Smith is a churchman, and something might be expected on "Baptism" and "Confirmation" to which we should object. There are two papers on those subjects, inculcating the doctrine of "sacramental grace," of which nothing, we believe, can be found in the New Testament. They had better be omitted in a new edition of the work.

Evening Meditations are worthy of the pen of the Rev. Mr. Marks, the estimable author of the "Retrospect" and the "Ocean."

Select Meditations is a volume which comprises many of the choicest passages in the writings of the excellent Bishop Reynolds.

Krummacher's *Every Day Book* contains a great variety of interesting evangelical reflections, which are adapted to be useful.

The *Daily Treasury for the Christian* includes a beautiful selection of our most edifying devotional poetry, and the prayers in this volume will be prized by many of its readers.

Sixth Annual Letter from the Assembly of the Congregational Union of England and Wales, to the Churches of the same Faith and Order throughout the Empire. Printed for distribution, 7s. per hundred. Jackson and Walford.

THIS very valuable document treats faithfully and affectionately of the causes that impede the ministerial success of our pastors, especially such as may prevail among their people. It is very important, and might be productive of extensive usefulness, to obtain a wide circulation among our brethren of these annual letters. One association annually circulates among the churches in connection with it about a thousand copies, an example that might be most easily and beneficially imitated.

Elegy written in a Country Church-yard. With Versions in the Greek, Latin, German, Italian, and French Languages. 8vo. London: J. Van Voorst.

THIS polyglott edition of Gray's Elegy supplies a striking testimony to the eminent merits of that most popular poem.

Thirty-three beautiful wood engravings, designed and executed by some of our first artists, illustrate with great force and beauty the successive stanzas of this touching elegy, while, on the opposite pages, are equally beautiful specimens of typography, containing the translations of the illustrated verses, in two ancient and three modern languages. The editor's preface supplies the history of these versions, and the whole forms a literary toy of great beauty, well adapted to adorn a drawing-room table.

THE EDITOR'S TABLE.

The Parents' Friend: a Manual of Domestic Instruction and Discipline. By John Morison, D.D. &c. Fisher, Son, and Co. 12mo.

The Minister of Andouse. By the Rev. Henry Möwes. Inscribed to her Serene Highness the Princess of Leignitz. From the German, by Samuel Jackson. T. Clark, Edinburgh. 12mo.

The Student's Manual: designed by Specific Directions to aid in forming and strengthening the Intellectual and Moral Character and Habits. By John

Todd, Pastor of Philadelphia, Author of "The Sunday-School Teacher." Simpkin, Marshall, and Co., London. 12mo.

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Jethro: a System of Lay Agency, in connection with Congregational Churches, for the Diffusion of the Gospel among our Home Population. Being the Essay to which the first Prize of the Congregational Union is awarded.

Our Country: or the Spiritual Destitution of England considered; and how far it can be supplied through Lay Agency, especially as employed by Congregational Churches. By James Matheson, D.D. Being the Essay that gained the second Prize of the Congregational Union.

TRANSACTIONS OF THE CONGREGATIONAL CHURCHES, AT HOME AND ABROAD.

SPECIAL ADJOURNED MEETING OF THE CONGREGATIONAL UNION OF
ENGLAND AND WALES FOR ORIGINATING PLANS FOR HOME MIS-
SIONARY EFFORTS IN CONNEXION WITH THE UNION,

*Appointed to be held at Birmingham, on Wednesday, the 9th, and Thursday, the
10th of October next.*

THE Committee of the Union announce with pleasure that this important meeting is exciting very extensively the interest and attention of the pastors and brethren of our churches; and that their hope of a numerous and influential assembly becomes daily more encouraging. The Committee renew their earnest appeal to the brethren, and more particularly to the county and other district associations, to adopt all necessary measures for securing at the meeting a representation of our churches, as far as practicable, from all parts of the kingdom. As the meeting is an adjournment of the last Annual Assembly, the Committee conceive that the delegation of all brethren deputed to that assembly, remains valid for the adjourned meeting at Birmingham. Some associations may have the opportunity, and may deem it expedient, to appoint delegates specially for the meeting at Birmingham. Particular churches may also adopt that course. The presence of all secretaries of associations, even of those not connected with the Union, will be most welcome, and is respectfully and urgently invited.

The following is the proposed arrangement for the proceedings:

Tuesday evening, 8th of October, a preliminary meeting for prayer, in Carr's Lane Chapel, (Rev. J. A. James's,) Dr. Raffles, Chairman of the Assembly, to preside and deliver an address.

Wednesday morning, 9th October, the meeting to assemble for conference in the school-room adjoining Carr's Lane Chapel, and to be constituted by the Chairman's commencing with devotional exercises, at nine o'clock precisely. In the evening, the great object of the meeting to be advocated in a sermon by the Rev. Dr. Leifchild, in Ebenezer Chapel, (the Rev. T. East's,) Steelhouse Lane.

Thursday morning, 10th October, business to commence at the same hour, and in the same place and manner as on the preceding day. The sermon in the evening to be preached in Carr's Lane Chapel, by the Rev. Dr. Halley. Divine worship on each evening to commence precisely at seven o'clock.

The Christian friends in Birmingham, anxious to promote the comfort of all the brethren who may assemble on this important occasion, have appointed a committee of arrangement for that purpose; and it is particularly and most earnestly requested that every minister intending to be at Birmingham, and desirous of entertainment, will write to that effect to Mr. James James, Bradford Street, Birmingham, on or before Saturday, the 29th September, where several ministers from the same town or district are intending to be present; one letter, announcing all their names, will of course be preferable. *In any case in which this indispensable condition is not complied with, the Committee of Management cannot hold themselves responsible for a minister's accommodation.*

On each day of business, at three o'clock precisely, a plain and simple repast will be provided in the school-room connected with Ebenezer Chapel, Steelhouse, Lane.

In our October Number, will be announced where brethren, on their arrival in Birmingham, must apply for directions to the christian friends by whom they will be entertained, as well as any further particulars necessary to complete information respecting the whole proceedings contemplated at this meeting, which, it is hoped, will be memorable for its character and results.

VALEDICTORY SERVICES ON BEHALF OF THE AMERICAN DEPUTATION.

Our readers are aware that the Rev. Drs. Patton and Beman visited this country to attend the last Annual Assembly of the Congregational Union. Having completed their embassy of christian love, greatly to their own honour and to the satisfaction of the churches they came to visit, they are now on their passage back to New York.

The Committee of the Union resolved that before their embarkation, public valedictory services should be held at the ports from which they intended to sail, that our brethren might not depart for their own country, without the public and devout expression of our solicitude for their safe voyage, and for the maintenance of the most fraternal feelings between the churches of the two countries.

As Dr. Patton had arranged to embark at Liverpool, the service on his behalf was held on the evening of Wednesday, July 31st, in Great George Street Chapel. The Rev. Dr. Raffles presided. The Rev. W. Bevan prayed, and the Rev. Algernon Wells, one of the Secretaries of the Congregational Union, addressed Dr. Patton in the following terms:—

“Beloved and honoured brother, Dr. Patton, we are all here present before God, in sweet and devout communion, to bid you an affectionate farewell, now that you are ready to embark on the morrow for your beloved native land. Your visit to our country and our churches, in company with your honoured colleague, the Rev. Dr. Beman, has been to us delightful and edifying. You have conferred on British Christians a great obligation by coming to them on an embassy of love, in the name of the General Assembly of the Presbyterian Church in America, a venerated and beloved community of our fellow-believers. You have established for yourself a secure and lasting place in our respect and esteem. Your return to your far distant land will not cause our affectionate remembrance of you to cease. Dr. Patton is now known and beloved by many British churches and pastors, whose prayers will often ascend to heaven for his long-extended usefulness and honour on earth, and whose hopes will anticipate a blessed meeting with him in the perfect, eternal state of the redeemed. You have, honoured Sir, loved us, and visited us; and our trust is, that amidst the fellowship of our churches, the public proceedings of our benevolent institutions, the hospitalities of our homes, the private interchange of thought, you have found a compensation for the toil of your journey, and the more sensible privation of protracted absence from home, the dear scene of your domestic affections and your domestic delights. But now the great objects of your visit being accomplished, your heart yearns for home; you say, ‘Send me away to my own people and to my mother country.’ We are here to bid you ‘go in peace:’ to ask our Great Father to favour you with a prosperous and a happy re-union with your family, your flock, your brethren, amidst mutual congratulations and thanksgivings. We are desirous now to spend so sweet and so hallowed an hour with you, that the fragrant pleasantness of it may not cease to cheer your spirit, till the farewells and the prayers of Liverpool are forgotten amidst the more exhilarating delights of the welcomes and the thanksgivings of New York. Go, our brother, and may the blessing of God on his own wondrous elements, and on the most perfected instruments of human skill, secure your speedy arrival at your desired destination.

“But, my beloved brother, the public solemnities amidst which these parting tokens of affection between you and us are paid, at once indicate that personal and private considerations were not chiefly contemplated on the present occasion; and that we must raise and extend our regards to public, national, sacred themes. Happy for us that there is no discrepancy here! Happy that our personal regards harmonize with our public duties! that they grow up together! Our private friendships formed amidst our public engagements, our public burdens and cares sweetened by our private affections! the tenderness of personal attachments sustained by the grandeur of those public interests round which they twine, as round the marriageable elm the fruitful vine.

"Your own visit to our country, now drawing to a close, illustrates this delightful compatibility and harmony of public interests with private affections. You came, dear Sir, to obtain renovated health by change of climate and variety of public effort, and we rejoice that you return with the recruited vigour you needed and sought. You came to renew private friendships, and the endeared intercourse which is their aliment; and though you found that the eleven years that had intervened since your former visit, when those attachments were formed, had begun to whiten some honoured heads with the snows of age, yet the friendly grasp and animated countenance told you, in the undissembled language of the heart, that they had ripened, not withered, the regards of religious and christian affection. You came to gratify your curiosity and to enlarge your understanding by visiting the wonders of nature and the monuments of art in this our favoured, glorious land; and these have had their time and place, their interest and use during your sojourn in this land, a visit to which can never cease to be the appropriate and chosen pilgrimage of an American traveller, who could scarcely wish to quit his native shores but on a visit to the father land.

"But, above all this, you came on a delegation from the General Assembly of the Presbyterian Church in America, to the Annual Assembly of the Congregational Union of England—to bring salutations of peace and assurances of sympathy and affection from one great community of believers to another—to witness such measures of peace and prosperity as are vouchsafed to us by the Great Head of the Church, and to give intelligence of those with which yourselves are favoured—to testify your oneness with us in labour for the truth of Christ, the liberty of the church, the salvation of the world. How cordially we hailed you in this your public character, as a messenger of peace and love, you know, and will not fail to report to the brethren and churches whom you represented among us. We intreat you, dear Sir, and commit it to you as a sacred charge, that you assure the General Assembly of your church in America, how much Congregational Christians in England love and honour your entire brotherhood; and what sincere and hearty thanks we all tender to your Assembly for sending you to us on so distant and chargeable an embassy of christian fellowship; and that we accept it as a most welcome token of their large views and equal affection. Here, dear Sir, we may all, and for the present moment especially you and myself, feel our hearts at once awed and enlarged. We are here virtually to express and receive the sentiments and the affections of the bodies we seem respectively to represent, and for whom we are now honoured to act and speak. Not that any errors or infirmities, proper to ourselves in our defective management of these solemn duties, should be held chargeable to our respective communities, but that in so far as we give utterance to their well-known sentiments of christian charity, they speak each to other through our voice, feeble in itself, but of power and weight as employed on their behalf.

"And, beloved brother, this is what the church universal in our eventful days needs, a catholic spirit, a catholic fellowship. The church has become separated into divers communities, through the deplorable infirmity and corruption of men, even of good men, the wisest and the best. But these separations should always be like that of Abraham and Lot, for the ending of strife, that they who together cannot dwell in peace, may be in peace when separated; that they whose love is lessened by a nearness which aggravates differences, may find affection preserved by distance; that they among whom constant communion could not be peaceful, may find occasional fellowship edifying and sweet. The church now languishes for want of expansive love, enlarged fellowship, recognised oneness of distant portions, and of differing denominations. There are grand objects that can only be effected by great numbers and great movements. There are great thoughts, that can only be stirred by great occasions. There is a largeness of love only to be reached by an extended recognition and fellowship among the faithful. To break down the great body of believers into small fragments, to keep the dislocated portions alienated and distant, to fix the regards of individual believers on the separated fragment to which they are

attached of the entire church, this is to narrow most injuriously in each christian bosom the range of thought and sympathy, the views of truth and the exercise of love. It is to spoil the magnificence and to cripple the energies of the church universal. The various communities of the believing world are one church; the fact that difference of opinions on minor subjects has made it necessary for those who differ to separate, and for those who agree to unite, so constituting many fellowships, that each may be the more free, and peaceful, and conscientious, this no more breaks the oneness of the entire church, than the unity of each separated community is broken by the fact that diversity and distance of place makes it needful that of one community there should be many congregations. There may be some one of these several bodies claiming that it alone is the church, placed in such circumstances, holding such sentiments as to make it seem policy or duty to observe strict separation from all other christian communities, to have interfellowship with none. Such a position we should deem equally to be suspected and deplored. We should suspect as unsound, and deplore as calamitous, whatever hindered our free and affectionate occasional fellowship with all who love our Lord Jesus Christ in sincerity. For ourselves, the churches associated in the Congregational Union of England and Wales, we are athirst for the fellowship of love with such bodies of our evangelical brethren as are prepared to grasp the extended hand of fraternal concord. We have not changed our sentiments on the scriptural constitution of a christian church. We adhere with unaltered constancy to our judgment, that the uncontrolled management of its affairs, under Christ, is in the sole jurisdiction of each several church. This sentiment and practice we regard as the palladium of our christian liberty. We have not declined subjection to external controul from a proud, contumacious resistance to human authority, but from a sacred regard to that which is divine. And while we separate and retire, for defence and preservation of our liberty, to our several churches, which no external authority can reach or disturb, we gladly gather in free and voluntary, in holy and affectionate convocation for larger communion among ourselves, for expansive fellowship with other portions of the church catholic. We rejoice to commence this godly fellowship; our hope is that it will grow and spread. We hail it as a token of coming ages of the reign of love. We pray that obstacles to its spread and prevalence, whether they are found in the tempers, the opinions, or the institutions of men, may be speedily removed out of the way. We can form a grand and animating picture of the fellowship of differing communities of the church in some happier age of the church, when controversies shall have spent their force and bitterness, and shall have issued in the establishment of sound principles. Then the several fellowships of the one church, now peaceful within her own borders, and triumphant among the nations of the earth, may send from distant nations to some favoured, hallowed spot, their messengers of love. Then the delegates of Episcopalian and Presbyterian, of Congregational and Wesleyan communities, from Britain and America, from Australia and Africa, from China and Palestine, may meet; not to enact laws, or to decide controversies, not to display fierce passions, or to grasp at secular power and honour, but to breathe love, to testify oneness in great truths, to taste the sweetness of peace, to exhibit the loveliness of concord. Oh, blessed scene, whenever witnessed! Oh, favoured age, that then shall live when God doeth this! Oh, happy temper, even now to desire, with travelling of soul, so serene and affectionate an exhibition of true Christianity! Oh, impressive and indisputable evidence then exhibited that Christianity is of God! Oh, sweetest emblem and anticipation of heaven that the wisdom of men could devise, or the goodness of Christians could effect!

"Your presence among us, honoured Sir, as delegated by a great body of believers in a distant land, and of a different community from our own, is conclusive proof how strong a hold on the convictions of your own mind, and of the minds of your brethren in the general assembly of your church, these sentiments of christian union and charity have taken. In this we unfeignedly rejoice. It is most

delightful to find our proposals of affectionate christian intercourse so cordially responded to. If on our part we were the first to make these fraternal offers, you have on your part excelled us in practical evidence of brotherly affection. We sent to you one delegation. You have sent once and again. It is probable there is more mutual affection between the different evangelical communities of the faithful than is known or believed. Had one professing fellowship sufficient confidence in the christian principle and feeling of others to make the first advances towards mutual recognition and occasional communion, it might draw forth an outburst of holy love most salutary to the church, most pleasing to our Great Master, and to the Holy Spirit. Nor will it be in love alone that the church catholic will be a delighted gainer, when at last the suspicion that alienates and divides, shall give place to the confidence that will unite the several sections of the one family of believers. Amidst the peaceful intercourse of such happy fellowship, the interchange of thought and intelligence will correct many errors, and manifest or confirm important points of doctrinal truth and practical wisdom. Each body of believers will discover some of its own errors, and some of the excellencies of its sister communities. Love will be found the friend of truth. Bigotry and narrowness of views will find their remedy in the glow and the light diffused amidst scenes where every heart brings its contribution of love, and every understanding is prepared to bear its part in counsels of wisdom and peace.

"Allow me to assure you of the deep interest felt by Congregational Christians in the mighty and rising empire of America, the land of your birth and your affections. From the first hour of the discovery of that vast portion of our globe to the present day, America has powerfully influenced the destinies of Europe. It will probably continue to exert that influence, and with augmented force. Not merely will America continue to call forth the enterprise of Europe in commerce and colonization, in science and art; but its influence will be powerfully felt in the more vital points of government and religion, the civil and the sacred institutions of mankind. In your young nation, full of ardour and of hope, is proceeding before the open observation of all the kingdoms of the earth the grand experiment how far the social order and happiness of the human family can be securely built upon those principles of freedom in thought and action developed at the reformation from popery. With intense interest thoughtful men are watching your progress. Some not merely foretell, but already proclaim your failure. Others are as bold to publish your success. The best friends of human liberty and happiness tremble lest any outbreak of passion and violence in your great nation, should bring a cloud of disgrace and suspicion over principles which seem the last refuge of their hopes for the good of their species. On both sides the Atlantic, the true friends of their respective countries, with deepest fervour pray for the continuance of peace—of peace, the true friend of liberty, knowledge, virtue, and religion. War between England and America they would intensely deprecate as the common calamity of the whole human race, and as the lasting disgrace of those free and liberal principles which, if there be truth and power in them, ought not only to rescue nations from tyranny, but from war its instrument and cause. Beloved brother, we have hope that our peaceful, delightful fellowship may not be without its influence in preserving lasting peace between America and England. It may multiply the minds in which pacific sentiments prevail. It may spread and confirm the conviction that between your nation and ours, unbroken peace ought to be maintained. It may call forth many prayers to the God of peace for the lasting amity of the parent and daughter land.

"And, when, honoured Sir, we regard your noble country as once a colony of our own; when we consider that though two nations, you and we are one people, while the consideration endears you to us as our kindred, and calls forth wonder at the exalting dispensations of Providence towards this once remote and barbarous island, it kindles great expectations for the future. We are colonizing still—it is hoped on sounder and more christian principles. The future planting and

spread of nations of British origin, will surely not be attended with the crimes of the past—the slavery of black men—the extermination of red men. These are evils with which it would ill become British and American Christians of the present day to upbraid each other. Their more appropriate duty is to unite in deploring the past—in humble confession before God of their respective shares in the common guilt—in vigorous efforts to imbue future colonization with the benevolence, the justice, the power of genuine Christianity, that the spread over the earth of the enlightened nations may be the salvation, not the destruction of barbarous tribes. Christian missions are our true and only resource for these great purposes of philanthropy. Missions to the Colonists, missions to the Aborigines. Their influence alone will effectually restrain the possessors of power, and raise the children of degradation. With these appliances we are beginning—our efforts all too late and too feeble, to act on Canada and on Australia; but with the hope that in future ages, those regions shall also be the abodes of great communities of British origin, to take part with their elder and mightier sister America, and their parent England, in the great enterprise of completing the evangelization of the world—that grand consummation for which the church travails, and to which all her prayers, hopes, and efforts, are directed.

“Finally, my brother, farewell. May the God of peace guide, protect, and bless you! Give you a prosperous voyage, and a joyful re-union with all you love in your own, your native land! May the recollections of your visit long be sweet to you, as they will be to us! May your visit to us, and the affection with which we have met, and communed, and parted, find approval before God our Father, through Jesus Christ our one Mediator! Amen.”

To this affectionate address Dr. Patton offered an appropriate and fraternal reply, after which the Rev. J. J. Carruthers, late of Toxteth Park Chapel, but now Travelling Agent of the London Missionary Society, offered solemn prayer, commending Dr. Patton to the protection and blessing of God.

The Rev. John Kelly, of Crescent Chapel, then moved, and the Rev. John Obery, M. A. of Halifax, seconded the resolution.

“That this meeting, regarding the interchange of fraternal intercourse between the British and American churches with feelings of delight, as fraught with many social and religious advantages to both countries, tenders to the Rev. Dr. Patton, one of the deputation from America, the expression of their affectionate esteem and of their earnest prayer for the Divine protection during his voyage home; and beg through him to convey an assurance of their lively interest in the prosperity of the American churches.”

This resolution having been adopted, a suitable hymn was sung, after which Dr. Raffles gave Dr. Patton, in the name of the meeting, an affectionate and tender farewell, and called upon the assembly to join with him in imploring the blessing of God upon him, and the American churches, after which the congregation separated.

Dr. BEMAN having determined to return to New York by the Great Western, from Bristol, a valedictory service was appointed to be held in that city on Thursday evening, Aug. 22. The spacious chapel at Castle Green was crowded by a respectable and deeply interested audience. The Rev. John Jack, minister of the place, presided, who opened the proceedings by a few introductory remarks. The Rev. William Lucy read the Scriptures, and prayed; the Rev. John Blackburn, of Pentonville, one of the Secretaries of the Congregational Union, then addressed to Dr. Beman an affectionate valedictory discourse, after which the Rev. H. J. Roper, of Bridge Street Chapel, moved, and the Rev. Thomas W. Jenkyn, of Stafford, seconded, the following resolution:

“This meeting cordially rejoices in the christian sympathy which has directed, and the gracious providence which has conducted to this country our beloved brethren Drs. Patton and Beman, as a delegation to the Congregational Union of England and Wales, and, while confidently assured that the fraternal intercourse established between the churches of England and America by that union, will be attended with great and mutual spiritual benefits, affectionately

commends our beloved brother, Dr. Beman, on his departure from the shores of England, and from the city and port of Bristol, to the protection and blessing of the God of all grace."

The Chairman having put the resolution to the meeting, which was unanimously adopted, addressed Dr. Beman, who delivered a lengthened reply, and expressed, with much emphasis, his gratitude to his English brethren for their affectionate attentions, and the high gratification he had derived from his visit.

The Rev. Thomas Haynes, of Brunswick Chapel, then offered solemn prayer on behalf of our brother and the churches of America, and the service, which lasted more than three hours, was closed, but will be long remembered by those who were privileged to attend it.

Very appropriate hymns, composed for the occasion, copies of which we hope to insert in our next, were read by several other ministers of the city, both Baptist and Independent.

GLOUCESTERSHIRE CELEBRATION OF THE CENTENARY OF WHITEFIELD.

In the centre of Gloucestershire, and in the neighbourhood of several important christian churches which originated in the apostolic labours of the Rev. George Whitefield, is a very commanding eminence, called Stinchcombe Hill, from which may be seen the rich vale of the Severn, between Bristol and Gloucester, extending over portions of twelve counties, and forming one of the most beautiful views in England. Upon this hill, one hundred years ago, that eminent servant of Christ collected the population of Dursley and its neighbourhood, to listen to his holy and soul-thrilling ministrations. It appeared, therefore, highly proper to the associated ministers of Gloucestershire, who have lately directed their special attention to the importance of open air preaching, to hold, upon the same spot, a county centenary commemoration of the ministry of George Whitefield, the man whom God so highly honoured in the revival of religion, not only in his native county, but through England and America. A series of services were therefore held on Tuesday, July 30th, when, though the weather had been long unfavourable, and multitudes were disappointed of attending, 10,000 persons were supposed to be assembled. Extensive platforms had been previously erected, and, by the kindness of Lord Segrave, arrangements made to prevent any encroachment by disorderly or mercenary persons on the religious character of the assembly. A space of 30,000 square feet was occupied by the congregation, independent of the extensive erections for necessary refreshment. The Wesleyan superintendent of the district engaged in prayer; hymns, specially composed for the occasion, were sung; the Rev. T. East, of Birmingham, preached, on the motive of Whitefield's ministry, or, the value of the soul; the Rev. Dr. Ross, of Kidderminster, on the entireness of Whitefield's consecration, or, the sacrifice of self; the Rev. Dr. Matheson, of Wolverhampton, on the objects of his special attention, the heathen of the land; the Rev. J. Sibree, of Coventry, on the authority of his example, or, the voice of the pious dead; the Rev. Mr. Hinton, on the triumph of the Gospel, or the character of his success; and Dr. Redford, on the revival of evangelical religion, the sole aim of his zealous exertions. Drs. Cox and Leifchild, who were expected to preach on the subject of Whitefield's ministry, or the persuasives of the cross, and the extent of Whitefield's sphere, or the universal adaptation of the gospel, were necessarily prevented being present. A large number of religious tracts, granted by the Committee of the Tract Society, were distributed on the occasion, and, at the close of the afternoon service, when, on account of the rain, it was found necessary to adjourn to the Dursley Tabernacle, a resolution was unanimously passed, favourable to the open-air preaching recommended by the Christian Instruction Society, and so generally adopted by the ministers of the county. The engagements of the day produced a delightful impression, and will be long remembered with pleasure. The sermons, which are well reported in the Patriot newspaper, were listened to, even amidst torrents of rain, with deep attention. A service to implore the divine blessing, at which several addresses

were delivered by ministers from a distance, was held the preceding evening at Boulton Chapel, Dursley, and many of the ministers remained to preach in neighbouring towns on the following day. Many provided refreshments for themselves, but above one thousand partook of dinner and tea in temporary erections on the hill, arranged, as well as the weather would permit, under the superintendence of the Committee. In the evening, a suggestion was made, which will doubtless be carried into effect, to erect, upon the summit of the hill, a monumental column, surmounted by a statue of the Rev. George Whitefield in the attitude of preaching. England has seemed proud to commemorate the memory of her far less useful and illustrious sons, and there can be no question but that the multitudes who in this day would glorify God on his behalf, might, by very small subscriptions, erect such a monument as should not only be worthy of the religious character of the nation, but shed over a beautiful and extensive district a highly moral and valuable influence. The Rev. Jerome Clapp, of Dursley, will be happy to receive, post paid, any suggestions on the subject, or any kind offers of aid in the promotion of the design.

PROPOSED CENTENARY EFFORTS.—“LET US TAKE THE FIELD.”

To the Ministers, Deacons, and Members of the Independent Churches throughout England.

DEAR BRETHREN,—My object, in addressing you, is to induce you, before the winter approaches, to unite together in securing the preaching the gospel in the open air throughout the length and breadth of the land. It is to make the whole country ring with the proclamation of mercy through the blood of the Lamb, so that before the season for terminating out-of-door preaching, for this year, shall arrive, there shall not be a single town or village in the neighbourhood of which the sounds of mercy shall not have been heard.

My spirit has been refreshed, and my heart expanded, by the evident indications of holy zeal and longing for greater usefulness which have lately been manifested among us. Some of our honoured brethren have been going about visiting, and, I hope, confirming the churches. The Christian Instruction Society is labouring in the work in and around London; the Congregational Union is alive to the subject of Home Missions, and the great question is to be discussed at its approaching adjourned meeting in October; and then the animating services of Stinchcombe Hill seem to have brought down upon the assembled thousands and their teachers the spirit of the great man whose labours they met to celebrate, and they have “solemnly recommended to the ministers of Jesus Christ, in the various counties of England, the formation of Christian Unions, embracing the different religious denominations with a view to a general system of out-door preaching.”

I propose that all this feeling in favour of extraordinary efforts for the evangelization of the country should not evaporate in resolutions and wishes to see something done. I propose that the celebration of the Centenary of Whitefield's labours should be observed, ere this year closes, throughout all England. More definitely, I would say,

I. Let there be a week given up to this good work; “a sacred week,” during which a meeting should be held in or near every town in the land.

II. Let about a dozen ministers be present at each meeting, and let them preach and pray as at Stinchcombe Hill.

III. Let the minister or ministers of each town, with his friends, make local arrangements, such as providing a suitable place of meeting, publishing notice, and arranging for the reception of the brethren who are to engage in the services and sending them on their way to the neighbouring town.

IV. Let the ministers in each county meet and arrange for these services, and if they deem it necessary, invite the aid of ministers from other places.

V. All should be preceded by prayer in the churches, and the members and

friends generally should endeavour to be present and afford all the aid they can give.

I think the second or third week in September would be a good time to set apart for the work.

A movement like this, under the blessing of the Great Head of the Church, would command universal attention—perhaps I should add respect—it would be a kind of jubilee among the churches—it would give an impetus to our zeal for the conversion of our country; it might draw off the attention of many unhappy people from their political strifes; it would act as a seasonable antidote to the spirit of Popish formality and error which the Protestant monks of Oxford are seeking to promote; and it might be an epoch in our history from which we might have to date increased prosperity.

Dear Brethren, I respectfully and earnestly submit these suggestions to your immediate consideration, and pray that we may all be excited to “take the field” for the good of our perishing fellow-countrymen and the glory of our God.

Warrington, August 13, 1839.

O.

PROCEEDINGS OF THE KENT CONGREGATIONAL ASSOCIATION.

The forty-eighth annual meetings of “the Kent Congregational Association,” was held at the Rev. W. Chapman’s, Greenwich Tabernacle, on Tuesday and Wednesday, July 9th and 10th. Sermons were preached by Messrs. Raban, of Marden, and Slight, of Tunbridge Wells. The devotional exercises were conducted by Messrs. Jenkins, Bevis, Tippet, and Thomson. On the afternoon of the 10th, an open Committee was held in the School-room, when the following Resolutions were unanimously adopted.

I. That a Sub committee, consisting of five ministers and five laymen, with a Treasurer and Secretary, be appointed to collect information respecting the amount of debts due on the chapels of the denomination in the county, and also to draw up a plan with a view to the liquidation of the same, and that the following gentlemen be requested to constitute this Committee:—William Joynton, Esq., St. Mary’s Cray, Treasurer; Mr. George Shirley, Rochester, Secretary. Committee, Messrs. Toomer, sen. Wingham; Butcher, Gravesend; Allnut, Maidstone; Tame, Woolwich; and Stapley, Tunbridge Wells; also Rev. Messrs. Jenkins, Thomson, Slight, S. E. Toomer, and Verrall.

II. That this Association have heard with much satisfaction of the intention of Her Majesty’s government to propose the establishment of a uniform system of penny postage, because,

1. They conceive such a plan will be productive of the greatest benefit to the community at large.

2. It will afford facilities for ready communication to every part of the United Empire, and thereby cherish and promote those feelings and virtues which are at once the ornament and stability of the commonwealth; and especially because

3. It will afford great facilities for carrying on and extending the numerous benevolent and religious institutions in which we are engaged, and by which we conceive the moral and spiritual benefit of our vicinity and the country is so essentially advanced; and that

4. This Resolution be embodied in a Petition to the Commons House of Parliament, signed by the Chairman and Secretary, and that Thomas Law Hodges, Esq., member for West Kent, be requested to present the same.

III. That the Holy Scriptures being the gift of God to mankind, designed to promote the spiritual and eternal welfare of all nations, their universal circulation is most desirable. That all monopolies having been found to be prejudicial to the general interests of the community, such must especially be the case in relation to the publication of the Holy Scriptures; and that the existing monopoly of the printing of the Bible ought to be immediately abolished. That the limitation of the printing of the Scriptures to the Universities and the other privileged parties, by enhancing the price of Bibles, occasions a vast

amount of loss to the public, a serious injury to the poor, and a consequent hindrance to the progress of religion in the world; and that therefore Christians of all denominations are bound to seek the most unrestricted liberty in the printing and publication of the Bible.

IV. That this Association cordially approve the plan for promoting the general education of the people *now* proposed by Her Majesty's Ministers. Because under it the assistance and superintendence of Government will be strictly limited to secular instruction. Therefore the Government will be acting with impartiality towards all classes of the people, whatever may be their religious sentiments; and while keeping clear of interference with religion, a subject quite out of the jurisdiction of secular authorities, will be able greatly to advance that most important national benefit "the education of the people."

The Secretary having read a letter from the Rev. Joseph Turnbull, of Boulogne, it was resolved,

V. That this Association has heard with much pleasure the letter just read from their esteemed brother, the Rev. Joseph Turnbull, communicating information relative to the efforts he has been making to establish a cause at Boulogne upon Congregational principles, and wishing to be united with this Association. The brethren present offer to Mr. T. their cordial sympathies, and promise such co-operation as the rules of the Association allow. The resolutions marked 2, 3, and 4, were ordered to be advertised in the Patriot newspaper.

In the evening the general public meeting was held, Thomas Thompson, Esq. in the Chair. The Report read by the Secretary presented an encouraging aspect in relation to the state and progress of the denomination in the county. The Treasurer's Report was far less satisfactory, he being £30 in advance, and grants to the amount of £65 having been recommended in the afternoon, subject to the approval of the general meeting. The receipts of the anniversary were, however, nearly equal to the grants.

The following Resolutions were adopted *nem. con.*

1. That the Report read be received, and an abstract printed; and that Edward Brock, Esq. Treasurer, and the Rev. H. J. Rook, Secretary, be requested to continue in their offices for the year ensuing.

The Sub-committee appointed at the last annual meeting to revise the Rules of the Association, having brought up their Report, it was resolved,

2. That the Report of the Sub-committee on the Rules of the Association, having received the approbation of the several district meetings, be approved, and the Resolutions, as now read, be adopted as those which explain the objects and shall regulate the future proceedings of the Association; and that the several sums named, amounting to £65, be granted as specified.

3. That this Association fully sympathize with the objects and operations of the Congregational Union and Colonial Missionary Societies, and request the Treasurer and Secretary, with the Rev. B. Slight, and Mr. Thomas Tame, to accept the delegation to the autumnal and next annual meetings of the Union.

4. That the cordial thanks of this meeting be presented to the Rev. W. Chapman and friends, for the aid afforded the Association in the accommodations for holding the meetings, and to Thomas Thompson, Esq., for his kindness in presiding at this meeting.

The meeting was addressed by the Chairman, and Messrs. Jinkings, James, Halliday, Thomson, Bevis, Foster, and A. Wells, Secretary to the Congregational Union.

The most harmonious and delightful feeling pervaded the whole of the meetings, and the collections for the Association exceeded those on any former occasion.

ANNUAL MEETING OF THE SOUTH DEVON CONGREGATIONAL UNION.

The annual meeting of the South Devon Congregational Union was held on Wednesday and Thursday, July 9th and 10th, at Tavistock, and was well attended by ministers and representatives of churches. The Report, which was read by one of the Secretaries, the Rev. George Smith, of Plymouth, presented cheering

evidence of the advancement of the cause of Christ, in connection with the churches of this Association, by whose exertions four home missionaries are now employed. Resolutions in favour of the Religious Freedom Society, expressive of sympathy with the persecuted Christians of Madagascar, and commending preaching in the open air were unanimously adopted. The Association sermon was preached by the Rev. W. S. Keall, of Torpoint.

NEW CONGREGATIONAL INTEREST, ALTRINGHAM, NEAR MANCHESTER.

A small, but elegantly neat chapel, fitted up with raised seats in the form of an amphitheatre, which was erected at Bowden Downs, Altringham, by the followers of Mr. Aitken, having been offered for sale, was recently purchased, principally through the exertions of a generous friend residing on the spot, who had long felt that increased church accommodation was required in that attractive and thriving town.

It was, therefore, re-opened for public worship in connection with the Independent denomination, on Thursday, July 4th, when the Rev. Dr. Raffles, of Liverpool, preached in the morning, and the Rev. Samuel Luke, of Chester, in the evening. The collections amounted to £55. 5s. 0d. More than a hundred individuals, with many ministers from neighbouring places, sat down to dinner between the services, which was provided by the liberality of Ibotson Walker, Esq., in a large private room, tastefully decorated for the occasion.

THE OPENING OF SALEM CHAPEL, YORK.

The services connected with the opening of this commodious edifice for divine worship, took place on the 24th, 25th, and 28th of July; the circumstances connected with its erection will not be uninteresting to the religious public, and are therefore briefly stated.

At the close of the year 1837, the minister of Lendal Chapel, (the Rev. J. Parsons,) and several of his friends, were led to think much of the propriety of endeavouring to extend the sphere of exertion in connexion with the Independent denomination in York. The population, since the erection of that chapel in 1816, had increased 12,000; and very slight efforts had been made by any denomination to extend the means of spiritual instruction. The debt on the existing sanctuary had been wholly discharged; the church, by the divine blessing, had become numerous, and no new accommodation could for many years be obtained by those who wished there to attend the ordinances of religion. To engage in some new effort appeared therefore a duty; and it was in the first instance proposed to effect, if possible, a considerable enlargement in Lendal Chapel; but two applications to the owner of the requisite property were rejected, and this in a manner which could not but be considered as final. It was then resolved to propose to the church the erection of another chapel in a different part of the city, for which a very eligible site had offered.

At a special meeting of the church, convened after due notice and explanation, the decision was at once adopted to build a chapel capable of seating 1600 persons, for the use of Mr. Parsons and such members of the church and congregation as chose to remove thither, the arrangement being that Lendal Chapel should still be retained for public worship as in former years.

In consequence of this resolution, the work was for important reasons immediately commenced, and the first stone of the new edifice was laid by the Rev. J. Parsons, on the 17th of July, 1838.

The needful division of the church took place in June last, and was accomplished with unbroken harmony, and with an earnest desire, it is believed, to promote the Divine glory. A large proportion of the members decided to remove with their pastor, while near eighty continue in fellowship at the old place, in order to maintain a cause, the history of which is so interesting, and the success of which is still to be so anxiously desired.

The ministers engaged in the delightful services of the opening of Salem Chapel, were the Rev. Thomas Raffles, LL.D. D.D. of Liverpool; the Rev.

John Harris, D.D. of Cheshunt; and the Rev. James Griffin, of Manchester. Mr. Griffin preached in Lendal Chapel, on the evening of July the 24th; Dr. Raffles, at Salem Chapel, on the morning of the 25th; and Dr. Harris, in the evening. The devotional exercises were conducted by the Rev. G. Graft, of Pickering; John Ely, and Thomas Scales, of Leeds; James Jackson, of Green Hammerton; and Thomas Stratten, of Hull. The hymns were announced by the Rev. J. Sibree, of Hull. Several hundred friends partook of refreshments in the spacious school-rooms beneath the chapel during the day, and appropriate addresses were delivered by various ministers.

On the following Sabbath the same ministers again preached at both chapels, when at the larger house of prayer multitudes were unable to gain admittance. The collections, including kind and liberal donations from friends of other towns, were nearly £700; which, with the efforts previously made, render the amount of contributions already received about £2000; and the church and congregation are now renewing their efforts further to diminish the remaining debt, which is still very considerable. They desire thus to show their gratitude to Him who has blessed their labours with much greater success than they had ventured to anticipate.

[We beg to invite the attention of our readers to an article in our advertising pages, which proposes to raise a public subscription towards the debt on this chapel, as an expression of the respect and esteem in which its honoured pastor is held by our churches in the metropolis and the provinces. We can only say that we cordially wish it success, for there are very few ministers amongst us, who by their pastoral fidelity and success, or by their public usefulness, better deserve a *practical* testimony of regard than the Rev. James Parsons.

NEW VILLAGE CHAPEL, PAGLESHAM, ESSEX.

On Wednesday, August 7th, a neat and commodious chapel was opened for divine worship in the village of Paglesham, Essex, under the superintendence of the Rev. E. Temple, minister of the Independent church, Rochford. The Rev. George Evans, of Mile End, London, preached on the occasion from Psalm cxxxii. 13—16. About 130 of the friends, from neighbouring congregations, took tea together in an adjoining field; after which the Rev. E. Temple took the chair, and the meeting was addressed by the Rev. Messrs. J. Pilkington, of Rayleigh; J. Garrington, of Burnham; R. Fletcher, of Southend; J. Jacob, of Woking; and G. Evans, of London.

About four months ago, a house for preaching was licensed by the Rev. E. Temple, who, in connexion with others, has supplied the place. The increased and encouraging attendance led to the immediate erection of the chapel in this ignorant and long-neglected village, containing a population of more than 500 persons.

ORDINATIONS.

On Thursday, Aug. 1st, Mr. Alfred Newth, of Homerton College, was ordained to the pastoral office over the Independent church, at Ripley, Hampshire. The Rev. Elisha Newth, of London, commenced the services with the reading of the Scriptures and prayer; the Rev. David Everard Ford, of Lymington, delivered the introductory discourse on the constitution and discipline of a New Testament Church; the Rev. Daniel Gunn, of Christchurch, proposed the usual questions; the Rev. Thomas Durant, of Poole, offered the ordination prayer; the Rev. John Pye Smith, D.D. LL.D. Theological Tutor of Homerton College, gave the charge; and the Rev. George Harris, of Ringwood, concluded with prayer. The Rev. Richard Keynes, of Blandford, preached in the evening to the church and congregation.

On Tuesday, August 6th, 1839, the Rev. T. C. Hine, late of Ilminster, was recognised as pastor of the Independent church assembling in Batter Street, Plymouth. The Rev. W. Richards read suitable portions of Scripture and

prayed. The Rev. George Smith, of Plymouth, delivered the introductory discourse, in which he stated the nature of a christian church, and vindicated the order and practices of Congregational Dissenters from the objections of Episcopalians, and from the attacks of the modern millenarian party. The Rev. W. Rooker, of Tavistock, proposed the usual questions, and offered a few brief but judicious counsels to the newly-elected pastor. The Rev. Dr. Payne, of Exeter, prayed the recognition prayer, and the Rev. S. Nicholson, of Plymouth, preached to the people from Phil. ii. 2. The service was largely attended by christian friends from other churches, who were anxious to testify their interest in the prosperity of the cause of Christ in this ancient sanctuary. "O Lord send now prosperity."

On Wednesday, August 7th, 1839, an interesting service was held in the Independent Chapel, Mount Street, Devonport, in connection with the recognition of the Rev. John Pyer, late of Cork, the newly-elected pastor of the church assembling there. The Rev. T. C. Hine, of Plymouth, read the Scriptures and prayed. The Rev. W. Keall, of Torpoint, stated the nature and constitution of a christian church. The Rev. W. Rooker proposed the customary questions to the church and minister, and then offered the recognition prayer. The Rev. Dr. Payne, of Exeter, delivered a solemn and impressive charge to the minister; and the Rev. George Smith, of Plymouth, with much affection and fidelity, addressed the church and congregation on their various duties toward their pastor, from 1 Thess. v. 12, 13. A large assembly filled every part of the chapel, and it is believed that gracious influences descended from on high. May the results be permanently good!

REMOVALS, &c.

The Rev. *Ebenezer Miller*, M.A. of Silcoates, Yorkshire, has accepted a unanimous call to be the pastor of the English Reformed, (or Independent) church at Rotterdam, in Holland, and commenced his stated labours there on Sunday, the 30th of June last.

The Rev. *James Richards*, late of Collumpton, Devon, has received and accepted an invitation to, and entered upon, the pastorate of the Independent church at Stourbridge, for more than twenty years under the care of his father, the Rev. John Richards, of Birmingham.

We are truly happy to announce that the Rev. *C. N. Davies*, of Norwood, Surrey, is appointed to be the Theological Tutor of the New Independent College at Brecon, South Wales, and enters on the duties of that office next Christmas.

MISCELLANEOUS INTELLIGENCE.

THE ASSOCIATE FUND IN AID OF POOR MINISTERS.

This Institution possesses strong claims upon the liberal support of the christian public, from the interesting and important object which it aims to promote; viz. to furnish pecuniary aid to those excellent and devoted ministers of the gospel who, on account of their being engaged in the establishment of new interests in dark parts of the country, or from the extreme poverty of their people, are receiving salaries which are totally inadequate to their honourable and comfortable maintenance. This must be evident, when it is understood that it is not uncommon for laborious and useful ministers, with large families, to be in the receipt of not more than forty, fifty, or sixty pounds per annum from their people; a sum which is totally inadequate to meet their expenses without great anxiety and privation.

The Committee avail themselves of this opportunity to tender their best acknowledgments to the following ministers and their friends, who, during the present year, have kindly aided the Society by a sacramental or congregational collection.

Clapton	- -	Rev. J. Mather	- -	Congregational	£13 6 10
Bristol	- -	— W. Roper	- -	Sacramental	- 21 1 0
Ditto	- -	— T. Haynes	- -	Ditto	- 9 10 0
Highgate	- -	— R. Blessley	- -	Ditto	- 1 6 0
Gloster	- -	— J. Hyatt	- -	Ditto	- 4 11 6
Leatherhead	- -	— Barker	- -	Ditto	- 1 1 6
Liverpool	- -	— R. Tunstall	- -	Ditto	- 4 0 0
Oxford	- -	— J. Hill	- -	Ditto	- 11 0 0
Richmond	- -	— W. Martin	- -	Ditto	- 4 16 8
Wem	- -	— J. Pattison	- -	Ditto	- 2 16 3
York	- -	— J. Parsons	- -	Ditto	- 8 13 0

While the Committee acknowledge the above collections, they would earnestly entreat their friends to continue their liberality, and would respectfully call upon other ministers and churches to imitate their example. Never did this Institution possess stronger claims upon the christian public, of which the following fact must be a sufficient corroboration, that during the last four months the Committee have distributed upwards of *one thousand pounds* amongst nearly one hundred ministers in various parts of the country. The following reply, received in answer to a check for ten pounds, from one of these excellent men, will present a just view of the object of this institution, as well as its great importance:

"For this timely aid I am very thankful. A family so numerous as mine cannot be supported, even in the most frugal manner, with means so small as those which I have in the way of regular income to depend upon: the consequence has been, that I am often in painful perplexity and straits. In these trying circumstances I cast my burden upon the Lord, and cry unto him daily, and many times in the day, for the necessary supplies. The handsome and unexpected contribution you have so kindly remitted, will do much to relieve me of anxiety and sorrow under which I have been labouring. In the ministry of the gospel I find increasing encouragement; the Lord has opened a great and an effectual door for the preaching of his word in this neighbourhood. My chapel has recently undergone a pleasing enlargement, which was necessary in order even to admit the hearers within the doors. The increase is principally composed of the poor of this world, who, I hope, will soon become rich in faith. While I rejoice in this growing attention to the ordinances of religion, yet it is plain that from such an increase of congregation no great addition will be made to my salary, I must therefore continue to look up to God for my daily bread."

This is only a specimen of the affecting letters received by the Committee.

All communications to be addressed to the Corresponding Secretary, the Rev. C. Gilbert, Upper Terrace, Islington.

THOS. LEWIS, } Secretaries.
JOHN YOCKNEY, }

ANSWERS TO CORRESPONDENTS, &c.

Since our last acknowledgments we have been favoured with communications from the following contributors: Rev. Messrs. E. Miller—C. N. Davies—T. O. Dobbin—E. Temple—Thos. Scales—J. Tattersfield—C. Gilbert—T. Timpon—James Richards—James Parsons—Algernon Wells—H. J. Rook—G. B. Kidd—A. Newth—J. Clapp—H. J. Crump—Samuel Luke—Thos. Stratten—William Thorn—Thos. Morell—George Smith—J. E. Millson.

Also from Messrs. George Hatfield—J. Skinner—E. Swaine—Joseph Sturge—John Gray—O.—Non. Con.

Mr. O'Connell's Letters to the Wesleyan Methodists are published in a pamphlet form by the Roman Catholic booksellers. Much as we deplore the conduct of that body on the Education question, yet we cannot give additional publicity to many jesuitical and injurious statements which are contained in those documents.